

A
LEARNED
AND PROFITABLE
Treatise of mans Iusti-
fication.

Two Bookes.

Opposed to the Sophismes of *Robert
Bellarmine, Iesuite.*

*By Iohn Piscator, professor of Diuinitie
in the famous Schoole of Nasso-
uia Sigena.*



Imprinted at London by Thomas Creede,
for Rober Dexter, dwelling in Paules
Chrurch-yard at the signe of the
brazen Serpent. 1599.

A
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AND PROFITABLE

Treatise of mans Lusts

and

Two Books.

Opposed to the Sophistries of Robert

Barrow, I. S. S.

By John Picard, Professor of Divinity

in the famous School of N. S.

in S. S.



Printed at London by Thomas Cotes

for Robert Dexton, dwelling in Pauls

Church-yard at the sign of the

Green Tree 1692.

TO THE REVEREND
and renowned men, Daniel Tossanus, James Kimedoncius, and David Pareus: Doctors of sacred Theology, and professors in the famous Vniuersitie of Heidelberg: his high-esteemed brethren, greeting.



It is how great endeavor & subtilly deuised and wrought Sophismes, Robert Bellarmine Iesuite, hath studied to cloake and defend the Popish errors: and contrariwise, to caluminate and refute the doctrine of the true teachers of the Gospell about Christian faith: it is knowne to them that haue read with iudgement, his disputations of the articles in controuersie betwene the Papists and the Gospellers, whom he falsly calleth hereticks. These disputations, whē not long since they came also to my handes, I read them desirously, and was not a little grieved, when I sawe the truth of the Gospell to be with such a shewe oppugned. And whē I remembered how I heard of a credible man, that learned men addicted to the Popish religion, so greatly boasted of this

The Preface.

Belarmine, as if he were some Goliath of the Papists, that they feared not to say he was invincible; I began earnestly to desire that God would stirre up many of the teachers of the Gospel valiantly & happily to withstand the enterprises of this Goliath, & with the stone of Gods word handsomely throwne out of the sling of true Logicke, to fell him downe, and finally, to kill him with his owne sword. And I gaue God thanks, that euen then he had stirred up some learned men which had prosperously begun this fight with him: among whom first was knowne unto me, that famous man William Whitakers, who fought with him manfully and happily about the holy scripture, and purposed also to dispute against him about other chiefe points in controuersie. God the father of our Lord Iesus Christ, graunt that what he hath holily purposed, he may prosperously bring to effect.

But when as about the same time I was to write and propound for publicke disputation in the famous schoole of Nassouia Herborne, positions of Iustification, I thought it would be worth my labour, diligently to inquire into Belarmines sophismes, published concerning that article of faith, and to endenour briefly & plainly to refute them. And by this occasion was this my writing brought forth, which now I publish abroad. Which when for the length thereof I

The Preface]

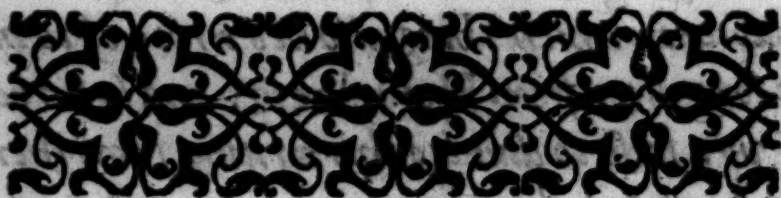
few not meet to be proposed for Positions publicly to bee disputed of in the schoole, I then wrote and set out other positions of Iustification: and reserved this writing for a more fit time. It fell out about the same time, that the learned man Conradus Vorstius Agrippensis, created among you and of you a while after, Doctor of Theologie, desired by Letters mine opinion about soluting one or two of Bellarmines sophismes in the controuersie of Iustification: unto whom I sent to that end this writing: and withall, requested him to communicate it with learned men, of which your Vniuersitie hath store, and to knowe their iudgements of it, and write me word. He therefore of late about Francfurt Mart, passing by Sigena, and for the friendship betwixt vs, saluting me, told me how he had giuen you this writing of mine to reade; and that you hauing read it, affirmed vnto him that you liked all therein, and would exhort me to set it forth, distinguished into two Bookes and certain Chapters: which thing also hee wrote of to me not long after from Heidelberg. and so stirred me up a fresh to diuulge this writing. Now therefore commeth this my writing forth in the name of the Lord: and it commeth forth under your excellent name: for that I thought I should doo conueniently, to offer this doctrine to be defended by them (together with my selfe) which had
once

The Preface.

once approoned it for a good and right opinion:
and therewithal publikely to testifie our holy con-
sent in this heavenly truth. You therefore reue-
rend brethren, take this my doing in good part:
and valiantly defend as oft as need shal require,
together with me, the trueth of Christian doc-
trine deliuered in this writing: to the glorie of
Gods name, and profit of Christs Church. To
conclude, I commend you and your holy labours
to God, the Father of our Lord Iesus Christ.
At Sigena, from the famous Schoole of Nassio-
nia, the 18. of December, 1594.

Your Brother,

John Piscator, of
Argentine.





OF MANS IVSTIFICATION

before God.

The first booke.

VVherein the iudgement of the
professors of the Gospell is recited,
confirmed and defended
from Bellarmines
exceptions.

CHAP. I.

Of the diuers significations of the word
Iustifying.



Hen it is demaunded,
how a man may be iu-
stified before God:
the word *Iustifie* is ta-
ken two wayes: some-
time for to make or
to be made iust: and
sometime for to pronounce, or to be pro-
nounced iust.

B

These

These two do consent and agree betweene themselves, as the cause efficient, and the effect. For God, being a iust iudge, pronounceth no man iust, neither acquitteth any, but him whome he hath first made iust.

And God maketh a man iust (whome he will pronounce iust) by imputation of iustice: that is, for so much as he imputeth iustice to him, or (that which is all one) imputeth not sinnes vnto him, but pardoneth & forgiueth them, *Rom. 4. ver. 5. 6. 7. 8.*

In the first signification, the word [*Iustifying*] is taken *Rom. 4. 5.* where the Apostle sayth, *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed for iustice.* Heere God is sayd to iustifie the vngodly. But God pronounceth not the vngodly iust, but maketh him iust; and that whiles he imputeth iustice vnto him: as the Apostle teacheth in this place. And then at last pronounceth him iust. And so the Apostle himselfe expoundeth the word *Iustified*, by *to be made iust. Rom. 5. 19.*

In the latter signification it is taken *Rom. 8. 33.* where the Apostle sayth: *Who shall accuse Gods elect? God is he that iustifieth. Who is hee that condemneth? Heere,*
vnto

vnto iustification is manifestly opposed
condemnation: whereby we may perceiue
that by that word here is signified iudicial
acquitting, whereby the iudge pronoun-
ceth iust and innocent the guiltie partie,
(that is, him that is accused and brought
to the iudgement seate.)

But, Iustification being taken this latter
way, is againe to be distinguished. For it is
done either in this life, and that in iustifying
euery one apart by himselfe and secretly:
or after this life, in that vniuersall day of
iudgement, in al together and openly.

For God hath set vp his iudgement seate
in the conscience of man, in as much as he
hath so indued mā's mind with knowledge
of iust and vniust, that if he haue done any
vniust thing, his conscience of it owne ac-
cord, as it were summoneth him to Gods
iudgement seate, and accuseth him: and if he
be by others accused vniustly, his cōscience
excuseth him. *Rom. 2. 15. 1. Ioh. 3. 20. 21.*

In this life therefore God iustifieth or
pronounceth man iust, so far forth as he gi-
ueth testimony to his soule (by the holy
Ghost, the word of grace being the means)
of imputed iustice, or of forgiuenes of sins,
and by consequence, of adoption, for the
satisfaction sake of the mediator, *Rom. 8. 16.*

And in that day of iudgement, Christ being appointed of the father iudge of all, will with his mouth openly before all Angels and men, pronounce iust, and crowne with life eternall the reward of iustice, all those that before were iustified in this life, both by imputation of iustice, and by that secret testimonie of the holy Ghost. But the rest he will condemne as transgressors of the law, and punish them with eternall paines, *Rom. I 1. I 2. I 3. I 4. I 5. I 6. Mat. 25. 31. &c.*

CHAP. II.

The state of the controuersie, and partition of this disputation.

FVrthermore, about mans Iustification before God, being taken the first way, this question chiefly is controuerted betwixt the professors of the Gospell, and the Papists, especially the Iesuites: whether Iustification be infusing of iustice, or whether it be imputing of iustice? For the Papists say, that iustification is infusing of iustice: but the Gospellers say, that it is imputing of iustice.

We in the first place will declare and confirme the Gospellers opinion as true, and

and therefore first by nature: then will we recite and refute the opinion of the Papists.

CHAP. III.

The Gospellers opinion expounded by seuen parts.

WHen the Gospellers therefore say, that iustification is imputing of iustice, their meaning is, 1. that man by himself and his own nature vniust, is accounted for iust: 2. and thereupō pronounced iust of God: 3. in as much as he forgiveth him his sinnes for the satisfaction of Christ, performed for him: 4. and apprehended of him by faith: 5. and therefore that mā is iustified by faith only: because he is counted iust, and by consequence pronounced iust, for Christes satisfaction only which is imputed to him by faith only: for that he doth not apprehend and apply it to himselfe, but by faith: 6. and so that man is iustified, partly by Gods grace or free loue, with which he being moued, did ordayne Christ to be satisfier or mediator for the elect: 7. partly by Gods iustice, whereby accepting Christs satisfaction for the elect, he imputeth the same vnto them: and

thereupon receiueth them into fauour, and adopteth them for sonnes and heyres of eternall life.

The Gospellers opinion being thus declared, it followeth next that we confirme by testimonies of scripture all the parts thereof, and free it from the obiections of the Papists.

CHAP. IIII.

The first part of the opinion expounded is confirmed, and the same confirmation freed from Bellarmines exception.

ANd first, that man by himselfe and of his owne nature being vniust, is counted for iust, *Paul* beareth witnesse *Rom. 4. 5. 6.* in these words, *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed for iustice: as also David declareth the blessednesse of that man to whome God imputeth iustice.* The like sentences are in the same chapter, *verse. 9. 10. 22. 23. 24.*

2. Booke of Against this prooffe *Bellarmino* exceptioneth: that the word *Impute* in this place *Chap. 9.* doth not signifie a bare accounting: but an accounting whereunto the truth in the thing

thing it selfe maketh answere, as is plaine ;
 by these words, *To him that worketh, wages* ;
is imputed, not according to grace, but ac- ;
cording to debt. For it is certaine, that to him ;
 that worketh, wages is due, not only in o- ;
 pinion and accounting, but in truth and ;
 in deede. ;

I answere. Here *Bellarmino* first of all cō-
 mitteth the fault of falshood, in as much as
 he inuerteth the order of the Apostles
 words, that they may serue his purpose.
 For it is not in that place, *To him that wor-*
ket, wages is imputed, not according to grace,
&c. But it is, *To him that worketh, wages*
is not imputed according to grace, &c. Ney-
 ther may *Bellarmino* except, that it skil-
 leth not, whither way the aduerbe of
 denyall be there placed : because, how-
 soeuer it be there placed, yet in the op-
 position, the word *Imputed*, is to be repea-
 ted thus : But (the wages) *is imputed ac-*
cording to debt. For by the very phrase
 wee may perceiue, that after the words
 [*ou logizetai*] *is not imputed*, these words
 must bee vnderstoode [*tout'estin ou dido-*
tai] *that is, is not giuen* : and therefore
 that in the opposition, the word [*dido-*
tai] *giuen*, is to be vnderstoode, that the
 whole sentence is this : [*tó ergazoméno*

ho misthos ou logizetai, toutestin ou didotai cata charin, alla didotai cata to ophelima:] that is; To him that worketh, wages is not imputed, that is to say, is not given according to grace: but is given according to debt. And if Bellarmine will not graunt

* i. want of this * ellipsis, he must confesse that here is a word. manifest \pm pleonasmus in the former part, \pm i. abounding of a word. and also a manifest \pm catachresis in the latter part. For if one say, *Wages is not imputed:* is not this as if he should say, *Wages is not given according to grace?* It is therefore \pm i. abuse of a word. a pleonasmus if one say, *It is not imputed according to grace.* Also if any say, *Wages is not imputed, but is given according to debt:* he speaketh properly. Therefore if one say, *Wages is imputed according to debt:* he (as touching the word *imputed*) speaketh improperly. Wherefore this place is not of force to shift off the other: in which it is plaine by the Apostles words, that the proper signification of the word *Imputed*, is kept. For he sayth, that *Faith is imputed for iustice to him that worketh not, but beleueneth in him that iustificeth the vngodly.* Which what other thing is it, then that man is iustified, not by debt or desert of his works, but by grace for Christs satisfaction apprehended by faith? It is there-

therefore nothing to the matter that *Bellarmino* sayth: that wages is so imputed, that in the meane time it is due indeed. As though it were in the same respect said, that faith is imputed for *Iustice*. But euen *Bellarmino* himselfe also teacheth, that faith is giuen to man of grace, and likewise, that Iustification of which we speake in this place: which he is wont to name the first. Whereupon doubtlesse it followeth, that neither faith nor this Iustification is owed to a man; seeing debt and grace are heere manifestly set one against an other.

And whereas *Bellarmino* saith, that by the word *Imputing*, is signified that accounting wherunto the truth in the thing it selfe maketh aunswere: it is truly said, if it be rightly vnderstood. For to whom God imputeth iustice, they are truly iust; but by imputed iustice, and not inherent; as *Bellarmino* vnderstandeth. Euen as he whose debts his suretie hath paid to the creditor, oweth the creditor indeede nothing, though himselfe paide not his debts, neither had wherewith to pay them.

CHAP. V.

The confirmation and freeing of the second part.

SEcondly, that man of himselfe and his owne nature vniust, but now being endued with imputed iustice, is pronounced Iust of God: the truth of this sentence is plaine by these testimonies, in which condemnation is opposed to iustification: as *Rom. 5. 16. Iudgement verily of one vnto condemnation: but grace of many offences vnto iustification. And ver. 8. As by the fall of one, sinne entred vpon all men vnto condemnation: so also by the iust-worke (dicaioma) of one, iustice entred vpon all men vnto iustification of life. And Chap. 8. 33. 34. Who shall lay any thing to the charge of Gods elect? It is God that iustificieth, who is he that condemneth?*

Against this prooffe *Bellarmino* excepteth: that the word *Iustification* doth not alwaies pertain to the iudgemēt place, because it is opposed to condemnation. For condemnation is sometime an effect of the fault which deserueth punishmēt. And as *Adam* cōdemned vs, not by iudging, nor after the maner vsed in iudgement places, but

but by imprinting originall blame, but " God hath condēned by iudging: so Christ " as the second *Adam*, iustifieth vs by pur- " ting out our sinnes, and infusing grace: and " secondly shal iustifie vs in the day of iudg- " ment, by declaring them iust whom he be- " fore hath made iust. I answer. First this ex- " ceptiō maketh nothing against the prooffe brought from *Rom. 8*. For althogh the word *condemning* be not alwaies belonging to the iudgement place; yet that it is so there, is manifest by that which the Apostle saith, *Who shall accuse Gods elect?* Moreouer this exception corrupteth the place of the 5. Chapter, both touching the words, & touching the sense. For the Apostle saith not there, either that *Adam* condemned vs, or Christ iustifieth vs: but saith, by one offēce of *Adam*, iudgemēt, that is, guiltinesse came vpon all men vnto cōdemnation: likewise by the iust-work (*dicaionia*) that is, satisfactiō of Christ, the gift, that is, iustice came vpon all men, vnto iustification of life. Where both condēnation & iustification are referred vnto god as Iudge: who may with right cōdemne all *Adams* natural childrē, for the sin that he cōmitted; & who iustifieth them to whom he hath giuen iustice, for the satisfaction sake of Christ.

Furthermore

Furthermore, *Bellarmines* reasoning from a contrary sense, or from a like reason of contraries, stayeth vpon a false supposition: to wit, a false opposition of contraries. For these are not opposite one to an other, to imprint originall blame, and to put out sins, (to wit, from nature) and infuse grace, that is, inherent iustice. But these are opposite, to imprint originall blame, and, to put out originall blame; likewise, to obtaine imputation of iustice. And indeed as *Adam* imprinted by his fall original blame in all his children, so Christ, for those that pertaine vnto him, hath put out that blame, and obtained imputation of iustice by his satisfaction.

Moreover, although as *Adam* did not onely imprint blame in his posteritie, but also by generation infused into them the very force of sinne: so Christ also, hath not onely put out the blame of the elect, and obtained imputation of iustice for them, but also regenerateth them by his holy spirit, and by that regeneratiō, putteth out the force of sinne, and infuseth iustice or studie of good workes: yet in that place of the Apostle, he speaketh not of this benefite of Christ, but onely of the other. And of the benefit of regeneration or sanctification, he entreateth afterwards in the 6. 7. & 8. Chapters.

CHAP. VI.

The confirmation and clearing of the third part.

THirdly, that man is accounted for iust, and pronounced iust of God, in as much as God forgiueth him his sins for the satisfaction of Christ, and therefore that iustification is no other thing then forgiuenesse of finnes: these sayings teach vs, *Rom. 4. 6. 7. 8.* *David saith, That blessed is that man, to whom God imputeth iustice without works: saying, Blessed are they whose iniquities are forgiven, and whose finnes are covered: blessed is the man to whom the Lord shall not impute sinne.* In these words it is certaine, that the full definition of Iustification is contained: for of this the Apostle manifestly there entreateth: to wit, minding to teach how man is iustified before God, as appeareth by comparing together those things which go before, from the 17. verse of the I. Chapter, vnto this place. And he defineth Iustification here, by imputation of iustice, or (that which he taketh for the same) forgiuenesse of finnes.

Against this prooffe, *Bellarmino* excepteth

2. Booke of iustification. cepteth: that *Paul* alleageth not this testimonie of the Psalme, perfectly to define Iustification: but onely to proue, that true

Chap. 9. Iustification is the gift of God, and cannot
 „ be gotten by our owne strength. He also
 „ saith, it may be answered, that in these
 „ words a perfect definition is contained, but
 „ intricately. For, forgiuenesse of sinnes,
 „ saith he, cannot be except iustice be infused: euen as darknesse is not driuen away,
 „ except light come in place therof. Also: by
 „ not imputing of sins, saith he, the Apostle
 „ gathereth imputing of iustice: and by this
 „ teacheth, that these two cannot be separated, forgiuenesse of sinnes and giuing of iustice, to wit, inherent; for this *Bellarmino* vnderstandeth.

I answered, that *Paul* alleageth the testimonie of this Psalme perfectly to define Iustification, is plaine by his drift, and comparing together things that went before: as euen now we warned. Wherefore *Bellarmino* feigneth here a false drift. Whereupon it followeth, that it is also false, that heere is contained a perfect definition intricately; to wit, infusion of inherent iustice beeing vnderstoode herewithall, as the other, and that the principall part of iustification.

And

And although it be true, that with iustifying faith, inherent iustice is together infused, not perfect, but begunne: yet is it not true, neither followeth it, that this iustice is a part of that iustice whereby wee stand before the iudgement seate of G O D, about which the Apostle dealeth in this place. Besides, *Bellarmino* maketh a false comparison. For infusion of iustice is not so in respect of forgiuenesse of sinnes, as infusion of light into the ayre, to driue darkenesse out of the same: but is so compared vnto the reall putting out of inhabiting sinne, which the scripture calleth mortification of the flesh and of the olde man. For how much as inherent iustice is infused, that is, how much as the spirit or new man is quickned: so much is inhabiting sinne put out, or the flesh and olde man mortified. Moreouer, *Bellarmino* falsly interpreteth the Apostles reasoning; as though he gathered imputatiō of iustice, by not imputing of sinnes, as if it were some diuerse thing. For the Apostle doth not gather here a diuerse thing frō a diuerse: but pro-ueth imputation of iustice by the testimonie of *David*: whereby appeareth, that hee holdeth *imputation of Iustice* (which he

he would prooue) and *not imputing of sinnes* (which is mentioned in the testimonie al-
leadged) for one and the same thing. For
otherwise he should not proue his purpose.
For it were ready to except : Thou art in
hand to proue imputation of iustice : but
David mentioneth not imputation of iu-
stice, but not imputing of sinnes : but these
are diuers. Wherefore by that testimonie,
thou hast yet proued nothing. Thus I say,
might one except against the Apostles
prooffe. Lastly, *Bellarmino* falsly expoun-
deth imputation of iustice, by giuing of iu-
stice, in as much as he vnderstandeth inhe-
rent iustice : seeing these be diuers : nei-
ther is there any speech of inherent iustice
in this place : and finally, seeing it implieth
a contradiction, for inherent iustice to be
imputed.

2. Prooffe. But let vs bring now more testimonies
to confirme the sentence proposed : viz.
that man is iustified, in as much as his sinnes
are forgiuen him , for the satisfaction of
Christ. *Rom. 3. 25. Whom* (to wit Christ)
God hath sette foorth to bee a reconciliation
through faith in his blood, &c. that he may be
iust, and iustifying him that is of the faith of Je-
sus. And Chapter 4. 24. 25. *It shall bee*
imputed vnto vs (to wit, faith for iustice)
which

which beleue in him that raised up Iesus our Lord from the dead, who was deliuered to death for our faults, and raised up for our iustification. And Chapter, 5.9. Iustified by his blood. And Chap. 10. 6. 7. The iustice which is of faith, saith thus : Say not in thy heart, who shall goe up to heauen ? this is to bring Christ from on high : or, who shall goe downe into the deepe ? this is to bring Christ againe from the dead. Gal. 2. 20. 21. I liue by faith of the son of God, who loued mee, and gaue himselfe for me : I do not abrogate the grace of God: for if iustice be by the law, then Christ died in vaine. Ephe. 1. 6. 7. God by his grace hath made vs gracious in that beloved one, in whom we haue redemption by his blood, euen forginnesse of sinnes.

Against these proofes some may except, that in these speeches mentiō is made indeed of Christs satisfaction, as of the first mouing and deseruing cause, for which man is iustified, and his sins forgiven him: but hence it followeth not, that Iustification cōsisteth only in forginenes of sins: because that Christ by his satisfactiō, hath deserued and obtained of God for vs, not onely forginnesse of sinnes, but also the gift of the holy Ghost, which doth regenerate vs, and infuse iustice into vs.

C

I answere,

I answered. That which is heere saide of Christs merits, is indeed true : but yet in those speeches, is no speech of regeneration, but onely of forgiuenesse of sinns as the effect of Christs satisfaction, and as the thing by which we are formally iustified : as chiefly appeareth by that place, *Eph. 1.6.7.* Wherefore we must determine, that it is one and the same thing with the Apostle, for *A man to be iustified by the blood of Christ* ; and *A man to haue his sinnes forgiuen for the blood of Christ.*

3. Prose. Let vs adde also an other place, *Act. 13. 38.39.* *By this man (to wit Christ) is preached to you forgiuenesse of sinnes : and from all things from which ye could not be iustified by Moses law: by this man, every one that beleeueth is iustified.* Heere Iustification is manifestly defined, by forgiuenesse of sinnes.

2. Booke of Bellarmine excepteth : He that beleeueth, to wit, as he ought : that is, by fulfilling all things which faith sheweth should be fulfilled. For he that beleeueth a Physician, though a most skilfull one, and that infallibly cureth, is not healed, except he receiue the medicines that hee appoynteth.

I answered.

I answered. This is a Iesuitish glosse, confounding things diuerse, that I say not aduerse: to wit, *to beleene in Christ*; and, *to fulfill the law*; or doubtlesse knitting a false consequence, as though the fulfilling of the lawe because it is ioyned with true faith, concurrerh as a cause with the same to iustification. Moreouer, hee deceiueth by the diuerse signification of the word *beleene*: as though *to beleene in Christ*, were no other thing, then *to beleene Christ*, that he is a most skilfull Phisitian of soules, and curing infallibly, and in the meane time not to receiue the medicines that hee appointeth.

But I say, that *to beleene in Christ*, is by faith to receiue and apply to ones selfe the medicines that Christ appointeth, namely his blood shed for vs on the Crosse, with feeling of the wrath of God.

Bellarmino addeth: though the Apostle in this place nameth onely the forgiveness of sins, yet is it no let, but iustification may be vnderstood to consist in forgiveness of sins, & infusion of iustice. For, forgiveness of sins is not only forgiving of the punishmēt, but is the washing away & cleansing of the fault: which wa-

thing and cleansing is not, except there succeed the brightnesse of grace & comeliness of iustice.

I answered. That the Apostle in this place defineth Iustification by forgiveness of sins onely, is manifest, partly by the consequence of sentences, wherof one is added to an other, as explaining the same: partly by the very phrase, *to be iustificed frō sins*: which is no other thing, then *to be absolved from sins committed*, & by consequence, *to obtaine forgiveness of sinnes*. Moreouer, it is vnfitly distinguished by Bellarmine, as things diuerse and separable one from an other, *Forgiveness of the punishment, and, cleansing of the fault*: when as cleansing or rather forgiving of the fault, is no other thing then deliuerance from the punishment: for hee is said to forgive the fault, that will not inflict deserved punishment for the fault. Besides, hee confoundeth *cleansing of the fault*, with *cleansing of inhabiting sinne*, which is by regeneration: seeing vnto the cleansing of the fault, he opposeth the brightnesse of grace and comeliness or seemeliness of iustice, to wit, inherent.

Finally, he hideth a false consequence, in that he saith; *The cleansing of the fault is*
not,

not, except there succeed the brightnesse of grace and comelinesse of iustice. By which words hee insinuateth, if iustification consist in forgiuenesse of sinnes: and this is the cleansing of the fault: and this cleansing is not, except there succede inherent iustice: it followeth, that inherent iustice also is part of that iustice wherewith man is formally iustified. But it is not necessarie, that inherent iustice should be part of that iustice wherewith man is iustified, although that iustice wherewith man is iustified, befall no man (that is growen to yeares of discretion) without the gift of inherent iustice.

But *Bellarmino* further excepteth, Although, saith he, in this place mention onely should be made of iustifying from sinne: yet in many other places, mention is made of sanctification, cleansing, washing, renewing and the like, which shew the other part of Iustification.

I aunswere. It seemeth, *Bellarmino* by the very phrase of this place, *to be iustified from things*, vnderstood, that speech heere properly was of iustification from sinnes: that is, of forgiuenesse of sinnes: but least he should hurt his cause, he will not freely confesse this.

Then, in that hee saith, mention is made in other places of sanctification or renewing, it maketh nothing to the matter. For there is indeed mention made thereof euery where: but not as part of iustification, as heere *Bellarmino* by begging the question doth affirme.

Yet *Bellarmino* proceedeth in his exception. That, *from which ye could not be iustified in the law of Moses*, signifieth, saith he, that the obseruation of the law, presumed on by our owne strength, or by the help of the law only doth not iustifie: not that the true obseruation of the law is not iustice; but that the law cannot bee kept, before forgiuenesse of sinnes. For when God by Christs merits reconcileth any, he together, both forgiueth him his sinnes, and infuseth charitie, by which he keepeth the commandements of the law.

I answer. Whatsoever that signifieth, *To be iustified in the law of Moses*: the Apostle saith clearely, that the Iewes to whom he speaketh, could not be iustified in *Moses* law: which thing also *Peter* affirmeth of the fathers, *Act. 15.* where he saith, *that the law was a yoke, that neither they nor their fathers could beare.* And who skilfull in the holy storie, knoweth

not,

not, that there were among the fathers some godly, and therefore endued with forgiuenesse of finnes and the gift of regeneration? And yet they, as *Peter* witnesseth, could not beare the yoke of the law, that is, by keeping of the law, be iustified from their finnes. Also who dare affirme, that none of those Iewes whom *Paul* then spake vnto, was endued with true faith in Christ to come, although as yet they knew not who he was: and therefore were also endued with the gift of regeneration? Surely that some of them were such, may be gathered from the 43. verse, where it is said, that many of those Iewes and religious profelytes followed *Paul* and *Barnabas*: and that they perswaded them to continue in the grace of God. And yet these, as *Paul* witnesseth, could not in the law, that is, by the law be iustified. Wherefore that which *Bel-larmine* saith, that the true keeping of the lawe is iustice, is true: but it is not true which hee vnderstandeth and insinuateth in the wordes following, namely, that they which haue receiued of GOD, forgiuenesse of finnes, and the gift of charitie, can performe the true, (that is, perfect) obseruation

of the lawe ; so that by that iustice of the law, they can stand in the iudgement of God.

4. *Prooffe.*

An other place for a sentence there is, *Luk. 18.* where the Publican is said to bee iustified , when onely hee had asked forgiuenesse of sinnes , saying, *O God bee mercifull vnto mee a sinner.* Contrariwise , the *Pharisee* preaching the gifts of God bestowed on him , and giuing thanks , went away not iustified. Therefore Iustification consisteth not in gifts and good workes , though done through Gods helpe, but onely in forgiuenesse of sinnes.

*In the
place be-
fore
cited.*

Against this prooffe *Bellarmino* excepteth thus : when the Publican said , *O God bee mercifull to mee a sinner* , hee asked not onely forgiuenesse of the debt , as though hee would bee vnrighteous , yet not so accounted of G O D , nor punished : but hee asked whole reconciliation ; and the same hee obtained. Whereupon, our Lorde concludeth the parable : This man went away iustified from him , for euery one that humbleth himselfe , shall be exalted : and hee that exalteth himselfe, shall be humbled.

The

The exaltation of the humble and peni-
 tent publican, signifieth doubtlesse some-
 what more then onely forgiuenes of his
 offence. For they are not said to be exal-
 ted, whose debts are forgiuen: but which
 are aduanced vnto degrees and honours.
 Therefore the publican is for this said to
 be exalted, because of a sinner he was so-
 dainly made iust; of the seruant of sinne,
 the seruant of iustice; of the child of the
 diuell, the child of God. Moreouer, the
 Pharisee, deserued to be set after the
 Publican, not because he rehearsed the
 gifts of God, and gaue the Lord thanks:
 but because he was full of the swelling of
 pride, and trusted in his owne iustice, so
 as that he would not craue any thing to
 be added to him, nothing to be forgiuen
 him: besides also hee contemned the
 humble Publican.

I answered. *Bellarmino* doth heere croo-
 kedly cauill at the sentence of the pro-
 fessors of the Gospell, as if they did teach
 that such shal receiue forgiuenesse of sins,
 as will yet be vnrighteous: or as if such a
 purpose can stand with earnest suite for
 remission of sinnes. And where he saith,
 that the Publican when he said, *God be
 mercifull vnto me a sinner*, asked not onely

forgiuenesse of his debt: what is this but to wrest cleare words from their simple sense? Also, what meaneth this, that *Bellarmino* opposeth whole reconciliation vnto forgiveness of debt? Although that forgiuing of debt, or remission of sinnes, were not a whole, but onely a halfe reconciliation, against the manifest testimonies of scripture: *Rom. 5. 9. 10. Beeing iustified by his blood, wee shall be saued now much more by him from wrath; for if when we were enemies, wee were reconciled to God by the death of his sonne: much more beeing reconciled, wee shall be saued by his life.* Heere it is manifest, that to be reconciled vnto God, is the same that to be iustified of God, as may be perceiued by *Chap. 4. ver. 5. 6. 7.* Yet there is a clearer place, *2. Cor. 5. 19. God was in Christ reconciling the world to himselfe, not imputing to them their sinnes.* Behold whether the Apostle dooth not expressely define reconciliation wherewith we are reconciled vnto God, by forgiveness of sinnes? And whereas *Bellarmino* interpreteth that clause, *Euery one that humbleth himselfe, &c.* so as if the Lord would define what it is to be iustified: hee misseth the marke: for the

the Lord had no other purpose, then by that prouerbiall sentence, to confirme that speciall two-folde example, the one of a man iustified, the other of a man not obtaining Iustification. Likewise, where he interpreteth *to be exalted*, of infusion of iustice, he vseth a fallacie of the consequent, reasoning from the generall to the speciall, affirmatiuely, thus; *To be iustified is to be exalted: therefore it is, to bee exalted by infusion of inherent iustice.* But though it be true, that hee which is iustified, is exalted not onely by adoption, but also by regeneration: yet hence it followeth not, that *Iustification* is the same that regeneration. Moreouer, *Belarmine* in this place contradicteth himselfe, whiles now he granteth, that forgiveness of sinne is signified by exaltation, and straight way denieth that they are sayd to be exalted whose debts are forgiven.

Lastly, as touching the Pharisee: it is true, that for spirituall pride and trust in his owne iustice, he was repulsed from God: but in the meane time, this also is true, that the Lord would teach by this example, that this pride is an vnseparable companion of that desire whereby
men

men seeke iustice in their owne workes, Neither is *Zacheus*, *Luk. 19.* (which example *Bellarmino* objecteth) sayd to be iustified by good workes: although when he promised good workes, the Lord sayd vnto him, *To day is saluation come to this house*: but only the sinceritie of his faith is after this manner commended by the effects. And the cause of *Zacheus* saluation, is shewed in the words immediatly following; for he sayth, *To day is saluation come to this house, for that he also is the sonne of Abraham*: to wit, insisting in the steps of *Abrahams* faith, as *Paul* interpreteth this sonne-ship, *Rom. 4. 12.* For as touching the flesh, many were *Abrahams* sonnes, to whome notwithstanding saluation came not. And king *Ezechias*, (which example *Bellarmino* addeth) although he shewed his good workes with a sincere hart: yet he thought not, that he was by them iust before the iudgement seate of God: like as *Paule* sayd, *I know nothing by my selfe; but I am not hereby iustified.*

CHAP.

CHAP. VII.

The confirmation of the fourth part.

FOurthly, that man is iustified by faith, in as much as by faith he layeth hold on, and applieth to himselfe Christes satisfaction, may be perceiued by these sayings, Rom. 3. 24. 25. *They are iustified by the redemption made in Christ, whome God hath set forth to be a reconciliation through faith in his blood.* And chap. 4. 24. 25. *It shal be imputed to vs (to wit, faith for iustice) which beleene in him that raised up our Lord Iesus from the dead: which was deliuered to death for our faults, and raised up for our iustification.* And chap. 10. 6. 7. *The iustice which is of faith, saith thus. Say not in thy hart, who shall go vp into heauen? this is to bring Christ from aboue. Or, who shall go downe into the deepe? this is to bring Christ againe from the dead.* Gal. 2. 20. *I liue by faith of the sonne of God, who loued me, and gaue himselfe for me, &c.* Rom. 4. 5. *To him that worketh not, but beleeneth in him that iustifieth the vngodly, his faith is imputed for iustice.* Where it is manifest, that by the name faith, by a metonymie of

of the adioynt, is to be vnderstood any thing which is by faith imputed to a man for iustice. For to speake properly, that which is in a man, is not said to be imputed to him, but that which is without a man. And faith is in a man, but Christs satisfaction which faith apprehendeth is without a man: whereby it cometh to passe, that it is imputed vnto man by faith: that is to say, is accounted his, so as man is esteemed in this place, as if he had performed the satisfaction for himselfe.

CHAP. VIII.

The confirmation and clearing of the fifth part.

Firstly, that man is iustified by faith only, that is, for the onely satisfaction of Christ apprehended by faith: and not partly by faith, that is, for Christs satisfaction imputed; and partly by works, that is, for inherent iustice: may be gathered by the sayings following, which teach that a man is iustified without workes. *Rom. 3. 27. Where is then the reioycing? It is excluded. By what law? of workes? no; but by the law of faith. And by and by,*
verse,

verse, 28. We conclude therefore, that a man is iustified by faith without the workes of the law. And Chap. 4. 2. If Abraham our father were iustified by workes, he hath where-
in to reioyce, but not with God. Gal. 2. 16. Knowing that man is not iustified by the workes of the law, but by the faith of Iesus Christ: we also haue beleeued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the law. Eph. 2. 8. 9. By grace ye are saued through faith, not of workes. Tit. 3. 5. Not of iust workes which we had done, but of his owne mercie he saued vs, &c. Phil. 3. 9. That I may be found in him, not hauing my own iustice which is of the lawe: but that which is by faith of Christ.

Vnto those sayings wherein workes are opposed to faith, Bellarmine excepteth I. Booke of first in generall or in commune, that by " Iustifica-
workes which are opposed to faith, & ex- " tion.
cluded from Iustification, are vnderstood " Chap. 19.
workes which go before faith, & which are "
done by the only strength of free-will, & "
not all absolutely. And this he saith may "
be proued frō Rom. 4. where we read, saith "
he, to him that worketh, wages is imputed "
as by debt, not as by grace. In which "
place the Apostle openeth himselfe, saith "
he, what shuld be vnderstood by workes "
which "

„ which are opposed to faith : and faith,
 „ that he calleth them works, to which that
 „ which is giuen is wages, not grace. And
 „ such be not any, but those that are done
 „ by the onely strength of freewill. For that
 „ which is giuen to the works that be done
 „ of grace, such as is the very act of faith,
 „ and those that follow thereupon, is not
 „ simply wages, but also grace : yea more
 „ grace then wages. Thus saith *Bellarmino*.

I answered. It is false, that *Paule* should
 here say, he calleth them works, to which
 that which is giuen is wages, not grace :
 that is, which are done by the onely
 strength of freewill. For, that he speaketh
 of works in generall, whether they be
 done by the strength of freewill or by
 grace, appeareth by this, that he intrea-
 teth there of *Abrahams* workes, those
 which he had done of grace and faith, as
 that he was obedient to Gods comman-
 dement, and trusting vpon his promise,
 left his countrie of *Chaldea*, and went in-
 to a land which God was to shew him :
 also, that he refused not to offer his onely
 sonne *Isaak* at Gods commandement :
 for these are those workes wherein he
 might reioyce and boast with men. And
 from these workes doth *Paule* derogate
 iustifi-

Iustification before God, by this argument which is taken from the generall; for that to him that worketh, wages is giuen as by debt, and is not imputed, that is, not giuen of grace: but to *Abraham* iustice was imputed. And whereas *Bellarmino* saith: that which is giuen to workes which be done of grace, is partly wages, partly grace: therein hee feigneth, that things immediately aduerse, may stand together; and that against the Apostles manifest sentence, both in this place, where he opposeth grace to debt, and by consequence, to wages, as that cannot stand together; and also Chap. 11.6. where he saith, *If by grace* (to wit, there be a reservation of certaine Iewes that are iustified) *it is not now of workes*, (that is, deserts of workes) *otherwise were no more grace. But if of workes: then not now of grace: otherwise workes were no more workes.*

But *Bellarmino* hauing first set downe that generall answer, maketh answer *Bellarmino* afterward vnto euery of those sayings. *mines ex-*
And first vnto that place, *Rom. 3. 27.* *ception a-*
he answereth, that the reioycing of the *gainst that*
Iewes is excluded by the law of of faith, *place. Ro. 3*
not by the law of deeds: because man is *27.*
iustified of grace, which first of all inspi- *27.*

reth faith, then by faith, leadeth vnto
 mercie and good works: and is not iustifi-
 ed by the law of deeds, that is, by the only
 knowledge of the law, & strength of free
 will.

Answer. Although Gods grace where-
 by a man is iustified, leadeth him by faith
 vnto good works: yet is not in that respect
 man said to be iustified by faith (as *Bellar-
 mine* insinuateth) because of faith he doth
 good workes, but he is said to be iustified
 by faith, because by faith he layeth holde
 on Christs satisfaction, for which only he
 is iustified. Moreouer, it is false, that the
 Apostle vnderstandeth those workes
 only which are done according to Gods
 law, by the strength of free will. For it is
 plain by *Abrahams* exāple, which he pre-
 sently addeth to this sentence, by a pro-
 lepsis in the beginning of the chapter fol-
 lowing, that he speaketh of those workes
 that are done of grace and faith.

Against this answer, *Bellarmino* ex-
 cepteth: that the Apostle saith not, where
 is the reioycing? but, where is *thy* reioy-
 cing? that is, where is the reioycing,
 wherewith thou reioycest in thy selfe, and
 not in the Lord? And of workes done of
 faith, and thereby of grace; seeing faith

is of grace; none can reioyce but in the Lord. Which reioycing is not forbidden, seeing the same Apostle saith, Hee that reioyceth, let him reioyce in the Lord.

I answered. That Pronowne, *thy*, is not in the Greeke. Neuerthelesse, by the very matter it appeareth, that it must be vnderstood. Then, that there is no need the Pronowne should be so expounded, as *Bellarmino* doth; for reioycing is rightly said to be his that reioiceth; whether he reioyce in himself, or in another. Lastly (that which is chiefly to be marked) the Apostle speaketh of reioycing wherewith any may truly reioyce, that he is iust by inherent iustice, bred of perfect obseruation of the cōmandements of the law, whether he performe this obseruation of naturall strength; or of Gods singular grace. And such reioycing no man hath: because all haue transgressed the law, and they which begin to obserue it by Gods singular grace, yet can they not (in this life) obserue it perfectly, so as for that obseruation they can be counted iust of God. In the meane while it is true, that it is lawfull for the godly to reioyce in the Lord: but so farre forth as they reioyce not falsly: and they

should falsely reioyce, if they should say; that they can by Gods grace perfectly fulfill the law, so as by fulfilling thereof, they may be iust before God.

The second place from *Rom. 3:28.* Wee gather that a man is iustified by faith without the workes of the law: Bellarmine passeth ouer in silence, and answereth nothing to it in speciall. But in the second place he answereth vnto that saying, *Rom. 4:2. of Abraham*; and withall, vnto the rest of the places before recited. He

Exception
against the
other
places
before
recited.

saith therefore, that *Abraham* was iustified by faith, not by workes that went before faith. And the same he answereth vnto the places following, *Gal. 2. Eph. 2. Tit. 3.* for in all those places, are excluded onely workes done before faith.

I answer. The Apostle derogateth Iustification not onely from those works which are done before faith, but also from those which are done after faith. For he speaketh of *Abrahams* workes, which are mentioned in scripture for to shew his vprightnesse, as, that he obeyed God, going out of his owne countrey, and offering his sonne. But the workes which *Abraham* did before faith, are mentioned in the scripture, not as such whereof hee might

might reioyce, but as such whereof hee might worthily be ashamed: namely, that he serued strange gods, *Iosh. 24. 2.* Also in *Gal. 2.* hee speaketh in generall of the workes of the law, wherein the Iewes exercised themselves, among whom were many regenerate, and endued with faith of Christ, as cannot be denied: although they knew not, that that Iesus of Nazareth was the Christ, and that iustice should be imputed to them that beleeue in him. Besides in this saying. *Gal. 2.* is to be noted the want of that expounding particle [*tout'esti, i. that is:*] which being obserued, it will be euident, that heere are contained exclusiue particles, equiualent to that exclusiue particle [*onely.*] For it is, as if he should say; *Knowing that a man is not iustified by the workes of the law: that is, but by the faith of Iesus Christ, &c.* And these are equiualent, *Not to be iustified but by faith, and to be iustified by faith onely.* Besides, although *Eph. 2.* and *Tit. 3.* hee taketh away iustification from workes done before faith, yet by this hee dooth not ascribe it to workes done after faith.

Against this answer *Bellarmino* excepteth, that the Apostle when hee saith,

„ *Abraham* was iustified by faith ; not by
 „ workes ; doth not reiect the workes done
 „ by faith , but affirmeth them not to bee
 „ don without faith: for if they had bin such,
 „ they had neuer iustified him , therefore
 „ he excludeth (saith he) the workes which
 „ *Abraham* could haue done, not of faith.

But what is to mingle darknesse with
 the cleare light, if this be not? The Apostle
 openly denieth that *Abrahā* was iustified
 with God by works: & speaketh of works
 don by faith, as we haue now twise shew-
 ed: and yet *Bellarmino* dareth to say, that
 the Apostle reiecteth not (to wit, from *A-*
brahams iustificatiō) works done of faith.
 Then what meaneth *Bellarmino* when he
 saith, the Apostle affirmeth that *Abrahā*s
 works were not done without faith: for if
 they had bin such, they had neuer iustifi-
 ed him. But where doth the Apostle af-
 firme this? And doth not now *Bellarmino*
 cōtradiēt himsele: which affirmeth here,
 that the Apostle speaketh of *Abrahams*
 works done of faith: when yet before hee
 said, in al those places, speech was of works
 done before faith? Also, dooth hee not
 straightway in the words following again
 cōtradiēt himsele, when he saith, that the
 Apostle excludeth works which *Abrahā*
 could

could haue done, not of faith?

Besides, *Bellarmino* saith, that the Apostle speaketh with condition, namely thus: If *Abraham* wer iustified by works not proceeding from the grace of faith: surely he had reioycing, but not with god. And because it is manifest inough (saith he) that *Abraham* had reioycing also with god, therupon the Apostle gathereth, that he was not iustified by works without faith, but by faith wherof good workes truly proceed.

I answered. *Bellarmino* peruerteth the meaning of the Apostles words, in feigning vnto him such a syllogisme: ye openly contradicteth the Apostles words. For the Apostle denieth that *Abraham* had reioycing with God: but *Bellarmino* affirmeth it. And that *Bellarmines* syllogisme is feigned, appeareth by coherence of sentences. For when the Apostle had recited the obiection of the Iewes drawne from *Abrahams* example, as if hee had obtained the praise of iustice by woorkes: hee answereth by distinction: graunting that *Abraham* got that praise with men but not with God. Then, if in this place there were an hypotheticall or connex syllogisme, it shoulde bee such as this:

D 4

If

If *Abraham* were iustified by workes, he hath wherof to reioyce with God. But he hath not whereof to reioyce with God. Therefore hee was not iustified by workes.

The assumption of which syllogisme, plainly contradicteth the assumption of *Bellarmines* syllogisme : and the conclusion is diuerse from the conclusion of *Bellarmines* syllogisme ; because it speaketh of workes in generall, when *Bellarmines* speaketh onely of workes done without faith.

Exception Vnto the last place, from *Phil.* 3. against the *Bellarmine* answereth: that those workes place, *Phil.* are called the iustice of the law, which are 3. 9. done through knowledge of the law, by the onely strength of nature.

I answer. By that which the Apostle signifieth, that hee trusted not in the iustice of workes which hee had done by the onely strength of nature, it cannot firmly be gathered, that he trusted in the iustice of workes which hee had done of faith. Yea he openly signifieth, that hee trusted in the onely iustice of faith. And this is the iustice which is imputed to man by faith, as he teacheth *Rom.* 4. 5. 6. and not the iustice of workes done of faith,

faith, inherent in a man. And in an other place speaking of this inherent iustice, he saith, *I know nothing by my selfe: but I am not hereby iustified.*

CHAP. IX.

The confirmation and clearing of the sixth part.

Hitherto of the fifth part of the sentence proposed: now followeth of the sixth, that man is iustified by the grace or free loue of God; in as much as God hath of fauour to man, ordained Christ for a Mediator or satisfactor: according to these sayings. *Act: 15, 11. By the grace of our Lord Iesus Christ, wee beleene that we shall be saued euen as they. Rom. 3. 24. Are iustified freely by his grace, by the redemptiō made in Iesus Christ. Rom. 4. 16. Therefore the inheritance is of faith, that it may be by grace: Rom. 5. 15. If by the fal of that one, many are dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many. And verse. 17. they which receiue the abundance of grace, and the gift of iustice, shall raigne in life through one, that is,*

*Iesus Christ. And vers. 21. So grace might
reigne by iustice vnto eternall life, through
Iesus Christ our Lord. Rom. 11. 5. Euen
at this present time there is a remnant accord-
ing to the election of grace. Gal. 2. 21. I
not abrogate the grace of God. For if iustice
be by the law, then Christ died in vaine. Gal.
5. 4. Yee are abolished from Christ whosoever
are iustified by the Law, ye are fallen from
grace. Eph. 1. 5. 6. 7. Who hath predestinate
to be adopted through Iesus Christ, unto him-
selfe, according to the good pleasure of his will
to the praise of the glorie of his grace: where-
with he hath made vs accepted in his beloved
by whom wee haue redemption through his
blood, &c. Eph. 2. 8. By grace ye are saved
&c. Tit. 3. 7. That wee being iustified by
his grace, should bee made heires according
to the hope of eternall life. In all these
speeches, the word Grace, signifies
the fauour of God, wherewith he ac-*

2. Booke of cepteth his elect.

iustifica- „ Against this, Bellarmine excepteth
tion. „ that iustifying grace is not onely the fa-
Chap. 3. „ uour of God, but a gift inherent in the
„ minde, as may bee vnderstood (saith
„ he) by the diuerse attributes and names
„ thereof. For it is called the gift
„ which wee receiue, *Rom. 5. 17. receiue*

the abundance of the grace and gift. Al-
 so it is said, to be giuen by Christ. Grace,
 and truth is made by Iesus Christ. Ioh. 1.
 Now it is not rightly said, that the good
 will of God the Father is made by Christ.
 Also it is said to be giuen of Christ by
 measure: To euery one of vs is giuen grace,
 according to the measure of the gift of Christ.
 Eph. 4. But the good will of God is not
 giuen by measure, neither of Christ. Al-
 so it is compared to the being which is gi-
 uen by creation. For therof we are said to
 be Created in Christ, Eph. 2. &, a new crea-
 ture. Gal. 5. But that whereby we are said
 to be creatures, is inward and inherent.
 Finally, it is compared to the light, 2. Cor.
 6. What part hath iustice with iniquitie?
 What fellowship hath light with darknesse?
 Eph. 5. Ye were sometimes darknesse, but
 now are light in the Lord. 1. Ioh. 2. He that
 saith he is in the light and hateth his brother,
 is in darknesse. But certes light ma-
 keth not a lucide body, except it be
 inherent, neither suffereth darke-
 nesse with it. Besides, the grace
 by which the Apostle sayth wee are
 iustified, is called also, loue shed in
 our hearts by the holy Ghost. Rom. 5. Also,
 by iustifying grace, wee are saide to
 liue.

“ liue. *Rom. 8. the spirit liueth for iustification*
 “ on. But wee cannot bee rightly said
 “ to liue by the outward fauour of God
 “ when nothing is more inward then life
 “ is.

I answered. *Rom. 5. 17. the grace and the gift, of iustice are openly distinguished: therefore the gift is not there called the grace, as Bellarmine saith. Then there is there no speech of inherent iustice, as Bellarmine would: but of the iustice which God giueth, & of the grace or fauour hee imputeth: for the Apostle speaketh of the same iustice that before, Rom. 4. 6. where he said, iustice was imputed.*

Ioh. 1. The name of Grace signifieth the benefite of redemption, by a metonymie of the cause efficient: but thereof it followeth not, that it is taken after the same maner in the sayings rehearsed. As neither from the saying, Eph. 4. where the name Grace, signifieth some spiritual gift, profitable for the edifying of the Church. Neither yet by the other speeches, Eph. 2. Gal. 5. 2. Cor. 6. where the name of Grace is not found; neither is the speech of iustification, but of regeneration. And in that saying, Rom. 5.

Loue is shed, &c., is not meant the loue which is inherent, in vs, and wherewith wee loue God; but wherewith God loued vs: as is plaine by comparing it with the 8. verse, where it is said, *God commended his loue towards vs, &c.* Finally, Rom. 8. 10. hee speaketh not of iustification, but of sanctification, neither is there the name *Iustification* as *Bellarmino* falsly alleageth; but the name of *Iustice*, whereby is there meant, a iust and holy life: as may appeare by the whole context and scope of that place: and not that iustice whereby a man standeth before the iudgement seate of GOD; the disputation of which matter, the Apostle finished in the end of the fift Chapter.

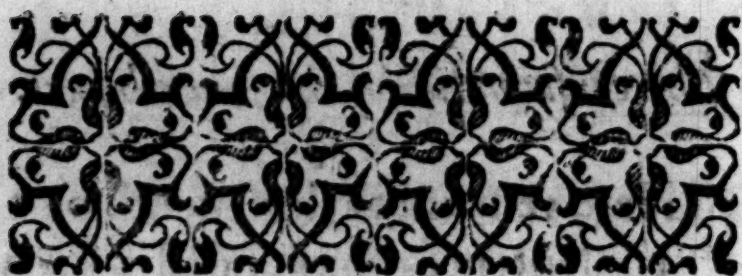
CHAP. X.

The confirmation of the seuenth part.

THere remaineth the seuenth part of the sentence propounded, to wit, that man is iustified by the iustice of God, whereby he accepteth Christs satisfaction for the elect. Of this *Paule* testifieth

testifieth, *Rom. 3. 25. 26.* Where he saith,
Whom (to wit Christ) *God hath set forth to*
be a reconciliation through faith in his blood
to declare his iustice, by the forgiuenesse of
the sinnes, that are past through the patience
of God, to shew at this time his iustice, that
he might be iust and a iustifier of him which
is of the faith of Iesus. By which words the
Apostle teacheth, that **God** declareth his
 iustice, in as much as he forgiueth sinnes
 to them for whom Christ hath satisfied,
 namely the belecuers. For it is the part of
 iustice, to be content, if satisfaction bee
 made for the debt by a suretie, and
 not to exact satisfaction of the
 debter himselfe.

THE



THE SECOND Booke of Iustifica- tion.

*VV herein the opinion of the Papists,
and proofes of the same, are recited out
of Bellarmines Booke, and refuted.*

CHAP. I.

*The Papists opinion recited: which consi-
steth of foure parts.*



It herto hath bene the
first part of our entē-
ded disputation, the
opiniō of the profes-
sors of the Gospell,
touching *Iustificati-
on*: the other part fol-
loweth, to wit, the o-

pinion of the Papists.

The Papists opinion and sentence
therefore, *Bellarmino* deliuereth in these
words, (2. Booke of *Iustification*,
Chapter 2.) that Iustification is the
infusion of inherent iustice.

Also

„ Also (in the same booke, Chap. 3.) that it
 „ is a regeneration and renewing through
 „ the goodnesse of Cod, made in vs by the
 „ lauer of Baptisme and sheading out of the
 „ holy Ghost. Inherent iustice he maketh
 „ to consist in faith, hope and charitie: (in
 „ the same booke, Chap. 2.) yet in an other
 „ place (1. booke of *Iustice*, Chap. 2.) in cha-
 „ ritie onely. Therefore (in the same booke
 „ Chap. 13. and 2. booke. Chap. 4.) that
 „ faith iustifieth, not onely, but as the be-
 „ ginning and first roote of Iustification.
 „ Also (2. booke of Iustification. Chap. 6.)
 „ that iustification consisteth not in onely
 „ forgiuenesse of sinnes. Finally, (in the
 „ same booke, Chap. 7.) that Iustification
 „ consisteth not in imputation of Christes
 „ iustice. All which things how he ende-
 „ uoureth to proue, let vs see after.

CHAP. II.

*The profe of the first part recited and re-
 futed.*

TO proue the first part, *That Iustifica-
 tion is the infusion of inherent iustice,*
 he bringeth these arguments.

**I. Argu-
 ment.**

The first argument (saith he) is ta-
 ken

ken from these words of the Apostle, 2 Booke of
Rom. 5. As by the disobedience of one man, iustificatio
many were made sinners: so by the obediēce of chapt. 3.
one, many shall be made iust. Hence Bellar-
mine inferreth, that we are made iust by
obteining inherent iustice, both for that
the Apostle saith, *shall be made iust:* and al-
so, for that he saith, *we are so made iust by*
Christes obediēce, as we were made vniust by
Adams disobedience. But by Adams diso-
bedience we are made vniust, by iniustice
cleauing within vs indeede.

I answered. It foloweth not: we are made
iust; therefore by obteining inherent iu-
stice: because we may be made iust by im-
putation of iustice. And indeede the A-
postle teacheth that we are made iust so,
Rom. 4. 6. where he saith, that *Dauid* af-
firmed the blessednesse of the man to whome
God imputeth iustice. But that compari-
son of the Apostle, is wrested to a wrong
sense: for the Apostle would say; As
vnto all naturally borne of *Adam* in-
iustice is imputed for his disobedience:
so to all that belecue in Christ, and be-
long vnto Christ, iustice is imputed for
his obedience, to wit, wherewith hee
obeyed his father, in suffering the punish-
ment for them. And although it is true,

50 *Of Iustification.*

that Christ by that his obedience, hath obtained also that iustice is infused into the elect by the regeneration of the holy Ghost; as *Adam* by his disobedience caused that iniustice is infused into his posteritie by carnal generation: neuerthelesse the Apostle speaketh not heere of that thing, because heere he handleth not regeneration (which he handleth in the 6. 7. and 8. chapters) but iustification.

2. Argument.

The second argument for inherent iustice, *Bellarmino* taketh frō *Rom. 3. Iustified freely by his grace.* That is (saith *Bellarmino*) by iustice giuen & infused of him.

I answered with them of sound iudgement: that by the name *grace*, here is not meant any infused or inherent gift, but Gods fauour and good wil which he beareth towards vs. As in many other places in this disputation: as is to be seene in the sayings recited before, for to confirme the sixt part of the sentence of the professors of the Gospell.

Against this answer *Bellarmino* excepteth: that gods fauour is explained inough by that word, *freely*: in that addition therefore, *by grace*, is signified the effect of his fauour. Then (saith he) the prepositiō *per*, *by*, is not rightly applied to fauour, that

it be said, God by his fauour iustifieth vs. ”
 Moreouer, the good will of God effecteth that good which it willeth to any : ”
 and Gods will is, that we be truly iust and ”
 holy before him. ”

I answered. Although Gods fauour be signified ynough by the word [*dorean*, *i. freely*] yet because by that aduerb there is not expressed the author of this gift whereof we speake; it pleased the Apostle for more full declaration sake to adde, *te' autoú chariti*, by, (or through) *his*, (that is, Gods) *grace*; by a certaine apposition. Then, *Bellarmino* assumeth falsly, that the Apostle heere useth the preposition *per*, *i. by*. Moreouer he frameth a false position, when he saith the preposition *per*, *i. by*, is not rightly applied to fauour. For the cōtrary is gathered by th' Apostles words *Eph. 1.6.* where he saith, *to the praise of the glory of his grace, in which (en hé) he hath made vs accepted, &c.* Heere it is certaine, by the name *grace*, is vnderstood the fauour or good will of God: for this is the subiect of the praise whereof the Apostle treateth. Then, this also is manifest, that [*en hé*] *in which*, is put by an hebrue proprietie, for [*di' hes*] *by which*. Lastly, the good will of God effecteth

in deed, that we be truly holy: but it effecteth not that we be perfectly holy in this life, so as that we can stand in the iudgemēt of God by the holinesse inherent in vs: but effecteth that we are counted for perfectly holy, for the redemption made by Christ: of which benefit the Apostle here properly speaketh, as appeareth by his words.

3. *Argument.* „ The third argument he taketh from
 „ 1. Cor. 6. *And such were ye, but ye are washed,*
 „ *but ye are sanctified, but ye are iustified.*
 „ Hence Bellarmine inferreth, that iustification containeth these two: purgation
 „ or washing, and sanctification.

I answer. This consequence cannot be firmly drawn frō the Apostles words. Then this is not the Apostles mind, that sanctificatiō is part of iustification: which may be gathered by this, that in the Epistle to the *Romanes*, hauing ended the disputation about Iustification, he treateth of Sanctification apart by it selfe, to wit, in the 6, 7. and 8. chapters. And those three things by the sentence of the Apostle, are thus compared among themselves. First by the word *washing*, he signifieth in generall, metaphorically both the benefits of Christ, to wit, sanctification & iusti-

iustification: which afterwards he addeth for speciall explication sake. Moreouer, the things that *Bellarmino* in this place doth further inferre from those words, against forgiuenesse of sinnes, and imputation of iustice, shall more fitly be answered elsewhere.

The 4. argument he taketh from *Tit. 3.* *When the bounty & humanity of God our saviour appeared: not by works which we did, but according to his mercy he saued vs, by the lauer of regeneration and renouation of the holy Ghost, which he hath shed into vs abundantly through Iesus Christ our Saviour: that being iustified by his grace, we may be heires according to the hope of eternal life.* From those last words, *that being iustified by his grace, we vnderstand* (saith *Bellarmino*) *that iustification is described in the former words: so that, after the Apostles mind, iustification is regeneration and renouation through the goodnesse of God wrought in vs by the lauer of Baptisme, and pouring out of the holy Ghost. Also, in those words, that being iustified by his grace, &c.* he sheweth the cause (saith he) why God hath regenerate & renewed vs by the lauer and holy Ghost: and saith, the cause was, *that being iustified, that is, being iustified*

by that regeneration and renouation, we may deserue to be made heyres of the kingdome and life euerlasting.

I answered. *Bellarmino* as his manner is, confoundeth and taketh for one and the same, the things which in the Apostle are manifestly diuerse: to wit, regeneration and iustification; and to obtaine this, he giueth a glosse vpon those words, *that being iustified*: saying, *that is to say, that being iustified by that regeneration*: which glosse notwithstanding might be admitted, if it were rightly vnderstood, namely of the procreant cause of faith, and not of the formall cause of iustification. For by regeneration, the holy Ghost worketh faith in the elect, whereby they apprehend the grace of Christ, that is, Christs satisfaction through Gods grace performed for them. And this is it which the Apostle saith in this place, *that being iustified by his grace, &c.* That is to say, hauing by regeneration the gift of faith, we apprehend the grace of Christ, and so are iustified, and obtaine the inheritance of eternall life.

5. Argument.

The 5. argument he taketh frō *Heb. I I.* where the Apostle testifieth (saith he) that some men were truly and absolutely iust:

for

for of *Abel* he writeth, He obteyned testimonie that he was iust. Of *Noah*, Hee was made heyre of the iustice which is by faith. And this their iustice (saith *Bel-
larmin* further) was not the iustice of *Christ* imputed: but iustice inherent and proper to them. For the Apostle willing to shew, from whence *Abel* obteyned testimonie of iustice, saith, *God giving testimonie to his gifts*. Where we see, that *Abels* iustice is proued by the effect of his iustice; to wit, because hee did good works, when he sacrificed vnto God aright. Now the cause of a good worke is inherent iustice, not imputation of iustice: which seeing it is outward, cannot be the beginning of the worke. So also that *Noe* was iust, the Apostle proueth in the same place: *Because hee beleued God, feared Gods iudgement, obeyed Gods commaundement*. And in *Genes. 6.* he is sayd to be iust, because he walked with God. Euen as also *Saint Luke* proueth (*Chapter. 1.*) that *Zacharie* and *Elizabeth* were iust before God, because they walked in all the commaundements and iustifications of the Lord.

I answered. The fraud of *Bellarmino* is to be marked, who that he might wrest that place of *Abel* to his purpose, reciteth it vnperfittly: leauing out these two words *By which*, which do agree in the same sentence with those words which he citeth, and pertaine greatly vnto the question in hand. For so saith the Apostle: *Abel by faith offered a more pretious sacrifice then Cain; By which, he obtained testimonie that he was iust, God bearing witnesse of his gifts.* Where it is manifest, that faith is made the procreant cause both of the pretiousnes of *Abels* sacrifice, and also of *Abels* iustice, and lastly also of the testimonie, whereby God bare witnesse that *Abel* was iust by faith, and therefore that his sacrifice was pretious and pleased him. Wherefore it is plaine, that here he speaketh of the iustice of faith. Which thing appeareth yet more manifestly by the other testimonie; namely, that *Noe* was made heyre of the iustice which is by faith. Which testimonie it is strange that *Bellarmino* would cite heere, seeing it plainly repugneth his purpose. For the iustice of faith, is the iustice which God imputeth to man, as is euident by the words of the

the

the same Apostle, *Rom. 4. 6.* *Blessed is the man to whom the Lord imputeth iustice.* Moreouer, *Bellarmino* feigneth a false drift of the Apostles words; as though he would proue, that *Abel* was iust: and as though he proued it by this, that he did a good worke, by sacrificing a right. But the Apostle hath an other purpose, namely, by *Abels* example to proue, that both man himselve and his workes please God by faith. Besides he falsly denieth, that imputed iustice is the cause of a iust worke. For except iustice be imputed to a man by faith, no worke of his can please God and be approued as *Iust.* For *without faith* (as the Apostle there saith) *it is impossible to please God.* Neither doth it hinder, that imputation of iustice (as *Bellarmino* speaketh) is outward. For faith, by which iustice is imputed to man, is (that I may so say) inward, that is, seated within: and this is it which worketh by loue. But as concerning those places, *Gen. 6.* of *Noe*, and *Luke. I.* of *Zacharie* and *Elizabeth*; their begun inherent iustice, is there commended, by the adioyned sinceritie: to wit, for that they minded, that God was the beholder of all their actions: and thereupon studied to approue them vn-

to him : and it is not meant, that they trusted vpon that iustice of their life before God, as being perfect, and in all things answerable to his law, for which eternal life ought to be adiudged them of God.

6. Argu-
ment.

The 6. Argument hee taketh from
Rom. 8. 29. and I. Cor. 15. 49. where
the Apostle saith, *that the iust are confor-*
med to the Image of Christ, & beare Christs
Image, Those whom he fore-knew (saith he)
them he predestinated to be made conforma-
ble to the Image of his sonne. And as we haue
borne the Image of the earthy, we shall beare
also the Image of the heauenly. Bellarmine
assumeth : now Christ is not iust by im-
putation, but by iustice inherent to him-
selfe. He concludeth : therefore it is ne-
cessarie, that wee also haue inherent iu-
stice.

Here first Bellarmine vseth a fallacie
from that which is spoken in respect, vn-
to that which is spoken simplie : whiles
he taketh those speeches of the Apostle,
which are spoken properly of the con-
formitie of the beleeuers with Christ in
glorie, as if they were spoken of cōformi-
tie in all things. For otherwise he could
not thence inferre, that wee ought to be
conformed vnto Christ euen in this also,

that

that we be not iust by imputation. Then he deceitfully leaueth out in the conclusion, the one part of the assumption: when as the whole conclusion is this: therefore we also are not iust by imputation, but by inherent iustice.

The first part of which conclusion manifestly contradicteth the Apostle, who saith, *Rom. 4. The man is blessed to whom God imputeth iustice.* Finally that conclusion of *Bellarmines*, maketh nothing for the question in hand. For the question is not, whither it be necessarie that we haue inherent iustice: but whether by inherent iustice wee can stand in Gods iudgement and be iustified of God.

But *Bellarmine* proceedeth to reason from that place to the *Corinthes* thus. “ Wee haue borne the true Image of the “ earthly man, that is, of the sinner *Adam*: “ because sinne cleaued in vs not putatiuely, but in truth and in deed: There- “ fore we beare also Christs true Image, if “ iustice cleaue in vs, not putatiuely, but in “ truth and in deed. “

Here *Bellarmine* deceitfully in stead of the word *Imputation*, putteth as equall thereto, the word *Putation*: saying
putatiuely,

putatiuely, for *imputatiuely*: that he might note a certaine vaine opinion, whereunto no matter subsisteth. Yet in the meane while *Bellarmino* is not ignorant, that not onely the sinne which dwelleth in man since the fall, is deriued from *Adam* vnto his posteritie by generation: but also that first sinne committed properly by *Adam*, is imputed to his posteritie. And by like reason, not onely inherent iustice, that is, study of godlinesse in those that belong vnto Christ, is wrought by Christ through regeneration of the holy Ghost: but also that obedience of Christ, whereby he satisfied for the sinnes of the elect, is imputed vnto the for the iustice whereby they stand before God. Moreouer, he concludeth not heere the question, which is not, whether wee shall beare Christes Image as touching inherent iustice: for no professor of the Gospell denieth this: but the question is, whether by this iustice we can stand in the iudgement of God.

7. *Argument.* The 7. argument hee draweth from
Rom. 6. where the Apostle teacheth
 (saith he) that we through Iustification,
 whereby we die to sinne, and rise againe
 to iustice, do represent Christs death and
 resurrection.

resurrection. And amongst other things
saith, *He that is dead, is iustified from sinne.* “
Which also the Apostle Peter signified “
in his first Epistle, Chap. 4. when he saith, “
Christ therefore hauing suffered in the flesh, “
be ye also armed with the same minde. For “
he that hath suffered in the flesh, hath cea- “
sed from sinnes. But Christ was not puta- “
tiuely, but truly dead, & truly rose again: “
therefore we also do not putatiuely but “
truly die to sinne, and rise againe to “
iustice, when wee are iustified by Bap- “
tisme. “

I answered. First it is false, that the A-
postle in *Rom. 6.* teacheth, that wee by
Iustification do represent Christs death
and resurrection. For hee treateth not
there of Iustification, hauing made an
end of that dispute in in the 5. Chapter :
but he treateth of sanctification or rege-
neration. Neither can it bee proued o-
therwise, from those words : *He that is*
dead, is iustified from sinne. For the Apo-
stle speaketh not there of mans Iustifica-
tion before God, but vseth the word *Iu-*
stified for *Freed*, by a synechdoche of the
species. For euery one that is iustified,
that is to say, is quitted by the Iudge, is
freed : to wit, from punishment : but e-
uery

uery one that is freed, is not iustified: for
 one may be freed from some other thing
 then from punishment; as, from sinne.
 And of this freeing saith the Apostle:
He that is dead is iustified from sinne: for be-
 cause hee that is dead cannot worke ey-
 ther good or euill. Therefore beleeuers
 in as much as they are dead to sinne, (as
 the Apostle there saith, verse, I I.) so far
 forth they are freed from sinne. Euen as a
 seruāt by death is freed from his maister,
 that he serue him not any more hereafter,
 as the Apostle saith in the words imme-
 diately going before, *That our old man is*
crucified with Christ, that the body of sinne
may be weakened, that hereafter we serue sin
no more. Then it is true, that wee do tru-
 ly die to sinne and rise againe to iustice:
 but the question is not of this thing: but it
 is, whether by this spirituall death and re-
 surrection (that is to say, inherent iustice)
 we be iustified before God. Finally *Bel-*
larmino comprehendeth more in the
 conclusion, then followeth of the premis-
 ses: where he saith, *When we are iustified by*
faith: in which very thing hee beggeth
 the question. For the Apostle sayth
 not in the place cited: that we are iusti-
 fied by Baptisme: seeing hee handleth
 nothing

nothing there of *Iustification* : but teacheth, that Baptisme is a testimonie of our regeneration , which is wrought by the holy Ghost, in as much as it teacheth vs of Christs death and resurrection. For if being taught by the holy Ghost, we beleeue that Christ died for our finnes, and rose againe vnto heauenly life, as our first fruites and head : certainly wee will study to auoyde finnes , and will meditate an heauenlic and an holie life.

The 8. Argument hee taketh from „*S. Argument.*
Rom. 8. where the Apostle (saith *Bel-* „
larmino) writeth, *That wee now by Christ* „
haue receiued the spirit of adoption of „
sonnes of God , as touching the soule, „
which liueth (as there is said) because of „
Iustification: though the body be dead, (that „
is, be yet mortall) because of sinne . But „
by and by after hee addeth (to wit, the „
Apostle) that we now hauing the first fruites „
of the spirit , doo sigh in our selues , ex- „
pecting the adoption of the sonnes of God, „
the redemption of our body. For as the „
same Apostle saith, Phil. 3. Wee expect „
a Sauiour which will reforme the body of our „
humilitie , configured to the body of his „
glory. „

Bur

But the adoption of sonnes which we expect in the redemption of our body, shall be most true and inherent in the body: that is, immortalitie, and impassibilitie, not imputatiue, but true. Therefore the adoption which now we haue in the spirit by Iustification, ought also to be true, not putatiue. Otherwise as we expect the redemption of the body, so also we expect the redemption of the soule.

I answered. First *Bellarmino* faulteth in a false exposition: in as much as he taketh the name *body* simplie for the body of man: and contrariwise, the name *spirit* for the soule. For the Apostle there by the name *body*, vnderstandeth that which in that and other places hee calleth *flesh*: that is, the body together with the soule, but such as it is by carnall generation: and likewise by the name *spirit*, he vnderstandeth the soule with the body; but so far forth as the soule is regenerate by the holy Ghost.

Next, he faulteth in false citation: for the Apostle writeth not, *The soule liueth because of Iustification*; but *The spirit is life, because of Iustice*. Then againe he faulteth in false exposition; in as much as he expoundeth those words, *The body is dead*,

to meane, *is yet mortall*: when the Apostles meaning is, that by the holy Ghost dwelling in the beleeuers, it commeth to passe that their flesh is mortified as touching sinne; to wit so, as that it sinne not: and the spirite is quickned as concerning iustice, to wit so, as that it endeouureth for iustice and worketh it. That this is the meaning of those words, may plainly appeare to any that marketh, by the words there next ensuing. Moreover *Bellarmines* sophisme, from a like reason of the adoption of the body, and the adoption of the soule, is vtterly darke, and farre from the Apostles words and meaning. For neither doth the Apostle say, the adoption to come in the body; nor yet, that wee now haue adoption in the spirit; that is, in the soule: neither doth hee compare these two adoptions as like one to an other. But hee sayth, *Wee expect the adoption of the sonnes of God*: that is to say, that heauenly inheritance, which wee are adopted to possesse and enioy in due time. And this very thing hee calleth *redemption of the body*: that is to say, redemption, whereby both the body shall be deliuered from

the crosse whereto it is subiect in this life; and the soule, from inhabiting sinne, wherein it is holden, so long as it liueth in this mortall body. Wherefore it is vnapt, and not beseeming a Diuine, that *Bellarmino* counteth this an absurd thing, that we should looke for redemption of the soule. For that lamentation of *Paule*, *Rom. 7. 24.* *O wretched man that I am, who shall deliuer me from this body of death?* doth it not pertaine to the full deliuerance of the soule from inhabiting sinne. Finally, it is a true, and not a putatiue adoption (as *Bellarmino* cauelling speaketh) where-with God hath adopted vs: and yet the adoption, is the imputation of sonneship, whereby wee are counted for the sonnes of God through grace: when by nature wee were the children of wrath. But in the meane time, adoption is one thing, the spirit of adoption an other thing. By adoption we are receiued into grace, and iustified: by the spirit of adoption, we are regenerate, beeing already adopted.

CHAP. III.

The prooffe of the second part recited and refuted.

Hitherto we haue disputed of the first part of the Papists opinion, wherein they determine, that Iustification is infusion of iustice.

It followeth that now wee treat of * *The I. the second parte, wherein they say, principall That faith alone iustifieth not, but * as the Argument beginning and roote of Iustification.*

To proue this, Bellarmine first bringeth the place, *Heb. 11. Hee that commeth vnto God, must beleene that God is.* Where I. *Argument.* the first motion vnto God, is given to ment, faith; by which he that was far off, beginneth now to draw nigh. *I Booke of Iustificatio*

I answer. The Apostle here maketh no comparison betweene faith and other spirituall vertues: but speaking simplie of faith alone, affirmeth it to be necessarie for him that commeth vnto God, to wit, to craue his helpe, and aske any thing of him. Wherefore it is a strange glosse, that the first motion vnto God is here giuen to faith. *Chap. 13.*

As though the motions that follow, were not of faith, but of other spiritual vertues: And as though Iustification were done by I know not how many motions vnto God. Nay, Iustification is made by this onely motion, wherby the mind through faith is so moued vnto God, that it taketh hold of his good will, reconciled by Christs satisfaction to all that belecue in him.

2. Argu-
ment.

Then hee bringeth the saying Rom. 10. *Whosoever shall call vpon the name of the Lord, shall be saved. But how shall they call vpon him, in whom they haue not beleued? how shall they beleue without a Preacher? how shall they preach except they be sent?* Where the Apostle describeth this order of Iustification, that first there be a sending of Preachers: secondly, the preaching of the Gospell: thirdly, faith: fourthly, inuocation: fifthly, saluation: that is, *Iustification*, which is health of soule, from the disease of sinne. Of which sending and preaching, are without vs: and and so the first beginning of *Iustification* in vs, is faith: after which followeth inuocation, and the rest in their order.

I answer. *Bellarmino* faulteth first in confusion of things diuerse, in that he expoundeth

expoundeth the word *Saluation*, by the word *Iustification*: when as *Saluation* properly spoken, is more large, to wit, comprehending iustification, regeneration, and glorification. Then hee faulteth in a false definition: when as hee defineth Iustification to bee health of soule from the disease of sinne: that is to say, regeneration. Finally, he goeth from the question, in that hee numbrell certain things which be needfull vnto saluation besides faith. For when the professors of the Gospell teach, that man is iustified by faith onely: they exclude not those things that are here reckoned, from the obtaining of saluation: but only they exclude mans workes from obtaining that iustice which God may approoue as perfect.

Thirdly, he bringeth the place *Iohn. 1.* So many as receiued him, he gaue them power to be made the sons of God, to those that beleue in his name. Here *Iohn* opely teacheth (saith *Bellarmin*) that they which receiue Christ by faith, are not yet the sons of God, but may so be made if they go on further, that they also begin to hope and loue. For loue properly maketh the sonnes of God, as as appeareth, *1. Iohn. 2.*

3. Argument.

I answer. The meaning of *Iohn* words, is not that which *Bellarmino* bringeth: but he meaneth, that God hath given to the beleeuers power or right [*exousian*] for to be made the sonnes of God, that is, to be the sonnes of God, in this very respect, that they are borne of God (as he declareth in the verse following) that is, that they are regenerate, and by consequence endued with faith. Whence I draw this Argument:

As farre forth as the beleeuers are borne of God, so farre forth is given unto them the right of the children of God.

But the beleeuers as far forth as they beleue, are borne of God.

Therefore to the beleeuers as far forth as they beleue, is given the right of the children of God: and by consequence, they are iustified as far forth as they beleue, or, by faith.

And whereas *Bellarmino* saith, it is plaine by *I. Ioh. 2.* that loue properly maketh the sonnes of God: verily I find not this sentence in that Chapter, neither expressly, nor yet by collection: But if perhaps through the Printers fault the number second crept in for the number third, there is indeed in the third Chapter a certaine sentence

sentence of loue, but not this ; That loue maketh the sonnes of God ; but, that by loue the sonnes of God are knowne : namely in the 10. verse. By this are manifested the sonnes of God, and the sonnes of the diuell : Who so doth not iustice, is not of God, and he that loueth not his brother. Neither can Bellarmine's sentence be concluded (as hee peradventure thinketh) from the 1. verse, where it is said thus, Behold what loue the father hath given to vs, that we should be called the sonnes of God. For by the name *Loue* there, by a *metonymie* of the efficient cause, he vnderstandeth a benefit proceeding from the loue wherewith God loueth vs : and what that benefit is, he declareth by opposition in those words, that we should be called the sonnes of God : namely, the benefit of adoption. Wherefore Bellarmine hath not yet shewed, that we are adopted and iustified of GOD by loue, and therefore not by faith onely.

To these Arguments Bellarmine addeth a naturall reason, as hee calleth it in these words. Some man may belecue that which he hopeth not for, neither loueth : he cannot hope for, or loue that which he beleeueth not. Therefore faith is the

4. Argument,

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founda-

foundation of hope and loue: and not contrariwise, hope or loue, the foundation of faith.

I answered. In this reason, the question is not concluded. Which is not, whether faith be the foundation or originall of hope and loue: but whether we be iustified by faith only, or by faith hope and loue together.

5. Argu-
ment.

Vnto this reason he ioyneth another:
in bodily diseases the beginning of health
is, to beleue that he is sicke, and to haue
faith in the Physitian that is willing to
cure: yet is not that onely faith, perfect
health.

I answered. First *Bellarmine* vnaptly
maketh the sick mans faith a part of health,
whereas it is the procreant cause of health:
in as much as the sick man should not ob-
taine health, except he had that faith. In
like manner faith whereby we are iustifi-
ed, is not a part of Iustification: but the
procreant instrumental cause, because by
faith we apprehend Christs satisfaction,
for which we are iustified. Next as his ma-
ner is, he confoundeth iustification with
regeneration: in as much as hee calleth
faith health, to wit, of soule, vnderstanding
newnesse of nature.

Moreover,

Moreover, he falsly defineth faith whereby we are iustified: to wit, as though by it we beleueed only, that we are spiritually sick; that is to say, sinners: and that the spirituall phisitian Christ, is willing to cure vs. But these suffice not vnto iustifying faith: but it is required further, that we beleue that Christ hath already perfectly cured vs by his satisfaction, as touching forgiuenesse of sinnes: and hath begun to cure vs, as touching reuuing of nature: and finally, as touching the same, is willing perfectly to cure vs, and also will cure vs after this life. Wherefore there is not the like reason of the faith which *Bellarmino* in this place attributeth to a sick man, and of iustifying faith.

Bellarmino proceedeth vnto the second disposition (as he after the Councell of *Trent* nameth it) whereby they feigne a man is disposed vnto iustification, that is to say, *Feare*. And indeuoureth to proue by the places of scripture folowing, that this concurrereth vnto iustification, almost after the same manner that faith it selfe concurrereth.

Bellarmino's arguments, that feare concurrereth vnto iustification.

First (saith he) we haue learned by the Apostle, that faith iustificeth, when hee saith, *Without faith it is impossible to please*

I. Argument.

God, Hebr. 11. But the same is also said of Feare; *Ecclesiasticus*, 1. *He that is without feare, cannot be iustified.*

I answered. First, the testimonie of *Ecclesiasticus* is not of force to proue any poynt of faith: because that booke is not Canonically, but Apocryphall. Then, though that booke were of authoritie; yet the saying alleadged would proue nothing: because here is brought a false interpretation, which containeth a plain diuerse sentence frō that which is cōtained in the Greek wordsof Iesus the son of Sirach; which are to be interpreted, *an angry man cannot be iustified: for the moment of his anger is ruine vnto him.* Thirdly, althogh it were so in the Greek as *Bellarmino* citeth out of the common translation; yet this speech would make nothing to the purpose: for the son of *Sirach* speaketh not of mans iustificatiō before God; but before the ciuill Iudge: warning, that they which are giuen to anger, or that without the feare of God follow their owne lusts, will at length commit those haynous finnes and wickednesses, for which beeing brought vnto iudgement, they cannot be iustified, that is quitted: but are by the Iudge condemned vnto deserved punish-

punishment. Fourthly, although this saying of *Syrach* were to be vnderstood of Iustification before God: yet could not the question bee concluded from it.

For it is brought as beeing like to that saying of the Apostle: and from that likenesse, is the Argument drawne: when as notwithstanding it is not like. For it is not said, *Without feare it is impossible to be iustified*; as it is said, *Without faith it is impossible to please God*: but it is said, *Hee that is without feare, cannot bee iustified*. Besides, though it were said, *Without feare it is impossible to be iustified*, as it is said, *without faith it is impossible to please God*: yet would it not follow from hence, that feare would pertaine vnto Iustification, after one and the same manner that faith dooth: for faith pertaineth to Iustification, as the instrumentall cause whereby wee take holde on Christes satisfaction, for which wee are iustified: but the feare of G O D pertaineth as an effect of faith, necessarily agreeing therewith. For where the feare of G O D is not, neither is there iustifying faith.

Then,

2. *Argument.* „ Then, faith iustificieth (saith *Bellarmino*)
 „ because it is the beginning of iustice and
 „ saluation: But the feare of the Lord is the
 „ beginning of wisdom, *Prou. I.* and by
 „ wisdom is vnderstood perfect iustifica-
 „ tion.

I answered. First it is false, that by wise-
 dome is vnderstood iustification, for iu-
 stification is Gods action, whereby he
 counteth and pronounceth man iust: but
 wisdom is a qualitie in mans minde,
 wrought of God. Wherefore that saying
 maketh nothing to the matter. Next, if
 by the name of wisdom in *Salomons*
 speech, were vnderstoode iustification,
Bellarmino assumeth things that mani-
 festly cannot stand together, and feigneth
 them vnto the holy Ghost that speaketh
 in the scripture: in as much as he affir-
 meth both faith and feare to be the be-
 ginning of iustification. For if faith be
 the beginning of iustification, feare can-
 not be: and so contrariwise, seeing of
 one thing, there is but one beginning.

3. *Argument.* „ Moreouer, faith iustificieth (saith *Bel-*
 „ *larmino*) because by it we seeke God, and
 „ come vnto him. But the same thing doth
 „ feare. For it is written in *Psal. 77.* *When he*
 „ *slew them, they sought him and returned,* &c

I answered. *Bellarmino* assumeth a false thing: for faith iustificieth not, because by it we seeke God: but because by it we take hold on Christes satisfaction, for which God iustificieth vs. Which thing cannot be attributed vnto feare.

Furthermore, faith iustificieth (saith *Bel- 4. Argu-
larmino*) because by it Christ is formed *ment.*
in vs, as he saith, *Gal. 4.* But of feare, *Isaiah* "
writeth, chapt. 26. according to the 70. "
Greeke interpreters, *By thy feare we haue* "
conceined, and brought forth the spirit of "
saluation. "

I answered. First it is false, that it is said in *Gal. 4.* Faith iustificieth because by it Christ is formed in vs. Yet it is true, that this sentence may be concluded from the Apostles words, which are: *My little children, of whom I trauel in birth againe, vntill Christ be formed in you.* By which words the Apostle signifieth, that he went about by the doctrine of the Gospel to reduce the *Galathians* to the true knowledge and faith of Christ. And the scope was, that by that faith they might be iustified; in as much as by it they should take hold on Christes satisfaction. Which taking hold, the Apostle metaphorically calleth a forming of Christ in the *Gala-
thians;*

thians : because he had said, that hee travelled in birth againe of them : that so he might continue the metaphor hee had begun. But such forming of Christ in man, cannot be ascribed vnto feare. Neither can that any way be prooued from that saying of *Isaiah* : in the citing whereof hitherto, *Bellarmino* bewrayeth his maruellous impudencie: seeing that place containeth nothing at all of Christ or iustification: no not though the interpretation of the 70. be admitted. But why doth not *Bellarmino* cite the common Latin translation; when as notwithstanding hee approoueth and defendeth the decree of the Councell of *Trent*; wherein is determined, that the common Latin edition is to be held for authenticall ? 2. Booke *De Verbo Dei*, Chap. 10. For if that be authenticall, that which differeth from it cannot be couëted for authentical. And the interpretation of the 70. differeth in this place.

But if one looke into that place, and consider the whole context, hee shall see, that there is nothing at all of Christes or mans iustification before God, contained in those words : but a narration of the *Iewes*, wherein they tell theyr owne weaknesse in deliuering themselves from calamities;

calamities, and purchasing themselves saluation.

Their calamities they compare to a woman in trauell, saying: *As a woman with child, that draweth neare to the trauell, is in sorrow, and crieth in her paines, so haue we bene in thy sight o Lord: We haue conceived, we haue borne in paine, as though wee should haue brought forth wind; We could not giue any helpe to the Land. It is therefore an impudent sophisme of Bellarmine: who shameth not to alleadge these things here, as being spoken of mans Iustification.*

Againe, faith Iustifieth (saith Bellarmine) because *the iust liueth by faith.* Hab. 2. And of feare it is written, *The feare of the Lord is the fountaine of life.* Prou. 14.

I answer. It is false, that faith iustifieth, because, or in as much as the Iust liueth by faith. Neither doth *Habacuck* say this, but onely saith, *The iust shall liue by faith.* Yea contrariwise, the iust shall liue by faith, because hee is iustified by faith. For iustice goeth before life, as the cause before the effect. And faith iustifieth, because, or in as much as it apprehendeth Christs satisfaction, for which God iustifieth.

To

6. *Argument.* „ To conclude, faith iustificieth (saith *Be-
lar mine*) because it purgeth sinnes, as the
„ Apostle teacheth, *Act. 13. Rom. 3. Gal. 3.*
„ and in other places: But of feare also we
„ reade, *Ecclesiast. 1. The feare of the Lord ex-
„ pelleth sinne.*

I answer. Faith, to speake properly,
purgeth not sinnes, but Christes blood,
1. Iohn. 1. And if faith be said to purge
sinnes, it is to be vnderstood thus, that it
apprehendeth Christes satisfaction vnto
forgiuenesse of sinnes. But after this man-
ner the feare of the Lord doth not expell
sinne: but so farre as it holdeth a man
like a bridle, from giuing himselfe vp to
sinne, and sinning securely. Neither is it
said in any of the places alleaged, that
faith purgeth sinnes. But *Act. 15. 9. Peter*
saith, *that God had purged the harts of the*
beleeuing Gentiles by faith: that is, had for-
giuen them their sinnes by faith, where-
by they apprehended Christs satisfactiō.
In *Rom. 3. 25.* it is said, *That God hath set*
forth Christ to be a propitiation by faith in
his blood, to declare his iustice by forgiue-
nesse of foredone sins. In *Gal. 3.* there is no
such thing.

7. *Argument.* „ Last of all he addeth this reason: The
„ nature of feare is (saith he) to flee euils,
and

and seeke remedies how it may escape them.

I answered. But hence it foloweth not that feare iustifieth; and that after the same manner that faith doth.

Bellarmino proceedeth to the third disposition, as he calleth it, to wit, *Hope*: *Bellar-*
namely, hope to obtaine pardon. That *mines ar-*
this is a disposition vnto iustice and re- *guments,*
mission of sinnes, he proueth by these say- *that hope*
ings, *Prou. 28. He that hopeth in the Lord, is a dispo-*
shalbe healed, Psal. 36. He wil saue them be- *sition vnto*
cause they hoped in him. Psal. 90. Because he iustice and
hoped in me, I will deliuer him. Mat. 9. Haue remission
confidence sonne, thy sinnes are forgiven thee: of sinnes.
where he noteth, that the Lord first said, „
Haue confidence sonne: and when he sawe „
him lifted vp vnto the hope of saluation, „
he added, *Thy sinnes are forgiven thee.* „

I answered. First, *Bellarmino* strayeth from the question. For the question proposed is, whether onely faith iustifieth; and not, whether it onely dispose vnto iustification: wherefore he should proue, that hope also iustifieth, and not, that hope disposeth vnto iustification. Moreover, the sayings alleaged out of the Proverbs and Psalmes, make nothing to the matter: for none of them speake of the

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obtaining

obtaining of the forgiuenes of sinnes, but they speake of outward felicitie, and deliverance from outward dangers. Neither is there in that place of the Prouerbs, in the Hebrue, the word *healed*: but *Iedussan, shalke made fat*. Neither in the said 90. Psalme, or after the Hebrues distinction, the 91. Psalme, is the Hebrue, *because he hoped in me*: but *because he hath loued me*, or, *bene louingly affected vnto me*. Finally, in none of these places is there speech of hope of obtaining pardon, of which the question was propounded: but there is speech of hope of the fatherly prouidence and care of God towards his children. Now as touching that saying, *Math. 9. Bellarmine* wresteth it vnto his purpose, by a false interpretation of the word, *Haue confidence*: as if it were the same that *Conceiue hope of pardon* is. Then he maketh a weake consequence. If the Lord said first, *Haue confidence*: and after, *Thy sinnes are forgiuen thee*. Therefore that confidence of which he spake, went before forgiuenes of sinnes. Lastly he foloweth the false interpretation of the word [*aphéontai*] *forgiuen*, which signifieth not *are forgiuen*, but, *haue bene forgiuen*, for it is not of the time present, but past. And the

the naturall sense of the words is this: Haue confidence sonne, that thou shalt obtaine of me healing of thy pallsie: because thou hast already obtained a farre greater benefit, to wit, forgiuenesse of sinnes. But if that were the sense which Bellarmine giueth the words should sound thus, *Haue confidence sonne, and thy sinnes shalbe forgiven thee*: that is (as Bellarmine would haue it) Conceiue hope of pardon, or forgiuenesse of sinnes; for if thou do, it shall be done vnto thee.

The fourth disposition (saith Bellarmine further) is loue. Now that some loue is before forgiuenesse of sinnes, either in time, if it be imperfect loue, or in nature, if it be perfect and from the whole heart, Ecclesiasticus teacheth first (saith he) chapt. 2. For after that he had sayd, *See that feare the Lord, trust in him, hee addeth, Yee that feare the Lord, loue him, and your harts shall be inlightned.* Then also our Sauour himselfe teacheth it, when hee saith, *Luk. 7. Many sinnes are forgiven her, because shee loued much.* Also the Apostle Paule teacheth it, when he writeth, *Galath. 5. Neither Circumcision auaieth any thing, nor Vncircumcision: but faith which worketh by loue.*

” The Apostle *John* teacheth the same,
 ” 1. *John*. 3. saying, *We are translated from*
 ” *death to life, because we loue the brethren.*

I answered. As touching that place in
Ecclesiasticus: it is not of force to proue
 any point of faith, because the booke is
 Apocryphal. Then, that sentence is not
 found in the Greeke copie. Thirdly, he
 treateth not there of remission of sinnes,
 wherefore this sentence is nothing to the
 purpose. As concerning the other pla-
 ces, *Luc*. 7. the coniunction *because*, in
 Greeke [*hóti,*] noteth not the cause of
 the thing, but the cause of the conclusion
 that is the argument, whereby the sen-
 tence proposed is proued. And that argu-
 ment was drawn not from the cause, but
 from the effect. For, that many sinnes are
 forgiuen this woman, Christ proueth
 by her deede, as an effect of the forgiue-
 nesse of sinnes, which she perceiued she
 had obteyned by the grace of Christ.
 As is plaine by the Simile, which the
 Lord addeth to declare that deede, to wit,
 the creditor, which forgaue two debtors,
 to the one, more; to the other, lesse.
 whereupon it came, that the one loued
 him more, the other lesse. As therefore
 that loue of the debtors, was not the cause

of forgiuing the det : but contrarywise, the forgiuing of the det, was cause of their oue : so also the loue of that woman, was not the cause why Christ forgaue her her sinnes : but contrariwise, the forgiuenesse of sinnes, was cause why the woman loued him. Neither is this declaration answered, by the exposition which *Bellarmino* bringeth in an other place, that the coniunction [*hōti*] *because*, is a causal. For it is not named a causal, for that it signifieth the cause of the thing, but for that it signifieth the cause of the conclusion : that is, the argument or *medium* of the prooffe.

From the words *Gal. 5.* it cannot be gathered, that loue disposeth vnto iustification : but onely we are taught, what manner of faith that is whereby we are iustified, namely faith working by loue.

In the place out of the Epistle of *Iohn*, *Bellarmino* hath committed the crime of falsehood, for that he hath cited the text imperfectly, that he might wrest it vnto his purpose. For it is not there, *We are translated, &c.* but, *We know that we are translated.* It is euident therefore, that loue is not there made the cause of our translation from death to life : but the

signe and argument, whereby we know that we are translated. And loue is the signe of this thing: because it is the effect of true faith, by which that translation is made, as our Lord witnesseth, *Ioh. 5. 24.* *He that beleeueth, hath passed from death into life.*

The second Bellarmine proceedeth to another principall argument. this reasoning: If faith be separated from

„ hope and loue and other vertues, with-
 „ out doubt it cannot iustifie: Therefore
 „ onely faith cannot iustifie. The conse-
 „ quence of this argument is proued faith-
 „ he, thus: If the whole force of iustifying
 „ were in faith only, so that other vertues
 „ though they were present, conferred no
 „ thing at all vnto iustification; surely that

• *It should* faith would iustifie * as well when they
 be, as well are present, as absent. Therefore, if
 when they cannot iustifie when they are absent,
 are absent argueth that the force of iustifying is not
 as present. in it onely, but partly in it, partly in the
 „ other.

„ Also: If it cannot be, that faith se-
 „ uered from loue should iustifie; then
 „ alone iustifieth not. But the first is true
 „ for without loue there can be no iustice
 „ because he that loueth not, abideth in
 death

death, 1. *Iohn*. 2. Therefore the latter al-
so is true. Besides, if faith separated from
vertues can iustifie, it can also doo the
same with vices: for as the presence of
other vertues profiteth faith nothing,
as concerning the dutie of iustifying,
because it onely iustifieth: so the pre-
sence of vices shall nothing hinder it as
touching the office of iustifying: because
by accident, there are ioyned with it ei-
ther vices or vertues. But the consequent
is absurd: therefore also the antece-
dent.

I answered. All these connexe or (as
Bellarmino calleth them) conditionate
propositions of these three reasons, are
false. For although faith be not alone,
but hath other vertues ioyned with it,
and not vices (which is impossible:) yet
faith onely iustifieth. Euen as the hand
of a writer, although it be not alone,
but ioyned with the other members: yet
it onely writeth. And as the foote is
not alone, but ioyned to the other
members, yet it onely standeth. Like-
wise as the eye is not alone, and yet a-
lone seeth: the eare is not alone, but yet
heareth alone. Finally, the members of

mans body, although they be ioyned one to another, and cannot do their seuerall actions, except they be ioyned one to another, yet haue euery one their proper action.

The third principall argument. The third principall argument, where by *Bellarmino* would proue that faith iustifieth not alone; is taken (saith he) from

„ the remouing away of the causes which
 „ may be giuen why faith onely iustifieth.
 „ For all such causes may be reduced (saith
 „ he) vnto three heads. And thus he con-
 „ cludeth.

„ *If faith alone iustifieth: either it there-
 „ fore iustifieth alone because the scripture ex-
 „ pressely saith it; or because it pleased God to
 „ giue iustification with the onely condition of
 „ faith: or because it alone hath the force to
 „ apprehend iustification, and apply it vnto vs,
 „ and make it ours.*

„ *But none of these causes can truly be said
 „ of faith.*

„ *Therefore neither can it be truly said of it,
 „ that it onely iustifieth.*

„ The first part of the assumption he ende-
 „ uoureth to proue by this, that in the scrip-
 „ ture there is found an expresse denyall of
 „ that word (to wit, *Onely*) or a word of the
 „ same signification: namely, *Iam. 2. Yee see*

that

that of workes a man is iustified, and not of faith onely. The second part he proueth by this, that scriptures doo much more openly require the conditiō of repentance and of the Sacraments vnto Iustification, then of faith: as *Ezek. 18. If the wicked repent, he shall liue. Luk. 13. Except ye repent, ye shall all likewise perish. Ioh. 3. Except a man be borne againe of water and of the holy Ghost, he cannot enter into the Kingdome of God.* The third part, he endeuoureth to proue thus: for that faith is not said properly to apprehend: or certainly, iustification is not so apprehended by faith, that it is had indeed and inherent: but onely that it is in the mind after the manner of an obiect, apprehended by the action of the vnderstanding or will: But after this manner loue also and ioy do apprehend.

I answer. The assumption of the syllogisme proposed is false, as touching the third part or branch. For onely faith apprehendeth Christs satisfaction vnto Iustification: because by faith onely we can make full account, that Christ hath satisfied for vs, and by his satisfaction obtained of God forgiveness of sinnes for vs. And in this very sence faith onely is

said to iustifie, because it onely apprehendeth Christs satisfaction: for which onely, and not for our works also, god counteth vs for iust. And this answer is inough for solving the Argument propounded. Yet in the meane time, the Reader is to be put in minde, as touching the first part of the assumption, that it is not denied by *Iames* of true faith, that it onely iustifieth, but this only he meaneth, that man is not iustified by a dead faith, but by a living faith, which of it self bringeth forth good workes.

And although it bee not found expressly written, *Faith onely iustifieth*: yet is there found a sentence of equall force, namely, *A man is not iustified but by faith*, Gal. 2. 16.

Besides, as touching the second part of the assumption: it is false, that the scripture requireth the condition of the sacraments vnto Iustification: as though none could be iustified without the sacraments. Neither can it be proued from that place, *Ioh. 3. Except a man be borne againe*: for Christ speaketh not there of Baptisme, but of the holy Ghost that regenerateth: which hee compareth to water.

The 4. Argument *Bellarmino* fetcheth The 4. from the maner of iustifying of faith. And principall this hee parteth into three. The first Argument is: Faith iustifieth after the manner of which hath a cause: therefore it iustifieth not one-^{ly}, three^{brāches.}

I answer. I denie the consequence: 1. Branch. For although faith iustifieth after the manner of a cause; yet it iustifieth alone: for it iustifieth as an instrumentall cause, apprehending Christes satisfaction, for which onely wee are iustified. And there is no other instrumentall cause whereby Christs satisfaction is apprehended.

The other Argument. Faith is the beginning formall cause of Iustification: Therefore it iustifieth not onely. To^{2. Branch.} prove the antecedent, these sayings are brought. *Rom. 4. To him that beleeneth in him that iustifieth the vngodly, his faith is imputed for iustice. 1. Cor. 3. Other foundation can no man lay, &c.* Where by foundation, *Bellarmino* would haue vnderstood, faith in Christ. And the foundation is the beginning of the house: Therefore also faith is the beginning of Iustification. *Act. 15. By faith purifying theyr hearts.*

And

And what is purenesse of heart (saith *Bellarmino*) but iustice either begun or perfected.

I answered. I denie the antecedent: and I denie, that it can be proued by the sayings alleadged. For *Rom. 4.* Faith is said to be reputed for iustice, in this sence, for that iustice is imputed vnto a mā by faith. For so the Apostle there saith, in the words next ioyned to them, that *David* said, *The man is blessed to whom God imputeth iustice*, namely by faith: as we may perceiue by conferring of the words that go before: as also by conference of that phrase so much vsed of *Paul*, wherein he saith, *That God iustificieth man through faith, of faith, by faith.* Now to iustifie and to impute iustice, are of equal force with the same Apostle. Next, *1. Cor. 3.* by the name of *foundation*, is vnderstood Christ, as the Apostle himself plainly affirmeth: that is to say, the doctrine of Christ, namely, of his person and office. For hee there handleth Christian doctrine, and not iustification. *Bellarmino* therefore Sophistically wresteth the name *foundation*, vnto Iustification: as though he treated there of the foundation, that is the beginning of Iustification.

Now

Now, *Act. 15.* Peter saith, their hearts were purified by faith, because by faith the hearts are certified, that the bloud of Christ purgeth vs from all sinne: to wit so, as that no sinne is imputed to vs. Therefore purenesse of heart is euill restrained of *Bellarmino*, vnto purenes or iustice inherent: when as there is also purenesse or iustice imputed.

The third Argument straieth from the question propounded: for it concludeth a diuerse thing; namely thus. Faith obtaineth forgiveness of sinnes, & after a sort also deserueth it: therefore it iustificieth not, because it apprehendeth the promise. The antecedent hee proueth from *Luk. 7.* where our Lord saith to the woman, *Thy faith hath made thee safe.* But if faith did onely receiue mercie, it could not rightly be said to saue. For who wold say to a poore man, that onely reacheth out his hand for almes, thy hand hath got the almes? or who wold say to a sick man, that with his hand taketh the medicine, Thy hand hath cured thee of thy disease?

I answer. It followeth not: Faith maketh safe, therefore it saueth by obtaining and deseruing. For the word, *make* in generall noteth an efficient cause.

And

And from the generall to the special, the cōsequence followeth not affirmatiuely. And how faith maketh safe, wee must learne out of the scripture: which declareth the nature and force of faith in iustifying, no otherwise then by relation vnto Christs satisfaction, as the obiect which it apprehendeth and applieth to a man, as *Rom. 3. By faith in his blood. Gal. 2. Who hath loued me and giuen himself for me, &c.* And although no wise man would say, *Thy hand hath got thy almes:* yet might one rightly say to him that is enriched by receiuing almes: *Thy hand hath made thee rich.* For if he had not taken the almes, he had not bene enriched. So our faith hath not made for vs Christes satisfaction: but yet by receiuing it, it enricheth and iustificieth vs. Finally when it is said, *Faith iustificieth*, it is a * figuratiue speech; to bee vnderstood thus, *God Iustificieth a beleuer, because of Christs satisfaction which he apprehendeth by faith.*

Bellarmino bringeth also other places of scripture to confirme his antecedent, namely, *Rom 4. Abraham was comforted by faith, giuing glory to God, &c. Therefore also was it counted vnto him for iustice.* In this place, the Apostle sheweth the
cause

cause why *Abrahams* faith was counted iustice : because in beleeuing hee gaue glory to God . Therefore that faith pleased God, by which he was glorified : and therefore for desert of that faith (which notwithstanding was his gift and grace) he iustified *Abraham*. Also *Rom. 10.* *Whosoever shall call upon the name of the Lord shall be saued.* How shal they call upon him in whom they haue not beleened? how shall they beleene without a Preacher? Where *S. Paul* (saith *Bellarmino*) as hee maketh the preaching of the word, the cause of faith : so hee maketh faith the cause of inuocation : and inuocation the cause of sauing : that is , of Iustification . Whereby wee vnderstand (saith he further) that faith by inuocation, obtaineth iustification . Faith therefore iustificieth not relatively, to wit, by accepting Iustification offered. Lastly, in the *II. to the Heb.* the Apostle teacheth by many examples, that men please God by faith; & by this, that faith is of great price and merit with God.

I answered. Although that place *Rom. 4.* may seeme much to fauor *Bellarmines* opinion: yet if one look throgly into it, & consider the applying of *Abrahams* exāple

vnto vs. Which immediatly followeth, he shall see, the causall coniunction *diu*, therefore, not to be so much referred vnto that effect of *Abrahams* faith, to wit, glorifying of God, as vnto the truth of his faith: which truth is signified by that effect. For in applying *Abrahams* example, hee doth not now mention strong faith: such as that of *Abrahams* was: but simply true faith to wit, wherby we beleeue that God gaue *Iesus* for our sinnes, and raised him vp for our Iustification. The place *Rom. 10*. speaketh not of Iustification, but of saluation: that is, glorification. Which although it be obtained by inuocation proceeding of faith: yet is it not obtained by the merit of faith, but by Gods grace and the way that he hath prescribed. Lastly, although out of *Hebr. 11*. it is manifest that faith is of great price with God: yet hence it followeth not, that wee by faith do merit Gods benefits. For as other the benefites of God, so faith it selfe also is Gods free gift, as the Apostle witnesseth, *Eph. 2. 8*.

The 5. principal argument, which hath 2. branches.

There remaineth the last argument: which *Bellarmino* faith is taken from two principles: of which the one is, that the formal cause of Iustification is Iustice really inherent in vs: the other, that good works are necessarie to saluation. Be-

Before wee see how *Bellarmino* dooth reason frō these principles; it is meet first to put in minde, that that first principle is false, even by *Bellarmines* owne testimonie: For else-where he saith, The formall cause of Iustification consisteth in the infusion of that inherent iustice. But infusion of iustice, is not the inherent iustice it selfe. But now let vs see how he reasoneth from these principles.

Frō the first principle he reasoneth thus:

Vnto the infusion of iustice are more actions required then the action of faith:

But Iustification is the infusion of iustice:

Therefore vnto Iustification are required more actions then the action of faith: And by consequence, onely faith Iustifieth not, as after the manner of disposition.

I answer. First *Bellarmino* here departeth frō the question: not oppugning the opinion of the professors of the Gospell, but a Popish fiction. For the professors of the Gospell, when they say, that faith onely iustifieth, do not meane, that it iustifieth onely by way of disposition, but by way of apprehension: as hath already bin often declared. Then the assumption is false: as we haue shewed before. Besides, *Bellarmino* agreeth not with himself; who

now affirmeth, that the action of faith is fore-required vnto Iustification, also that it disposeth vnto Iustificatiō; whē before

1. Booke of Iustification he said, that *Faith iustifieth as the beginning and first roote of Iustification*: and afterward

Chap. 13. he maketh faith, part of the formall cause

2. Booke of Iustification, where he saith, *That faith*

Chapt. 4. *is not the whole formal cause of Iustification.*

Of grace And in another place, *that the formall*

and free- *cause of Iustification consisteth in faith, hope*

will. *and charitie.* Is part of the forme there-

1. Booke. fore, fore-required for the obtaining of

Chap. 6. the forme?

The latter Now frō the other principle, he draw-

Branch. eth this argument.

„ *If faith only did iustifie, it should only saue also.*

„ *But it doth not only saue: because good works*

„ *are also necessarie to saluation.*

„ *Therefore it onely doth not Iustifie.*

I answer. Although this argument at

the first sight haue a great shew: yet if it

be throghly looked into, it will be found

.i. A false to be a Paralogisme, hauing foure terms

argument. by the *homonymie* or double signification

of the argument or middle terme. For

that *Onely saue*, in the proposition, is to be

vnderstood specially of saluation, which

is by way of apprehension: but in the as-

sumption, it is vnderstood generally of

saluation

saluation which is any maner of way. For
faith onely saueth as the instrumentall
apprehending cause, to wit, by ap-
prehending Christes satisfaction, for
which God saueth the beleeuers: but it
doth not onely saue euery maner of way:
for Gods grace and Christs satisfaction
also saueth, but as the principall efficient
causes: also good workes saue, but as the
way by which God bringeth the belec-
uers vnto saluation. This double signi-
fication being obserued, I answered to the
assumption, where it is said, *Faith saueth*
not onely. If this be vnderstood generally,
it is true: but then an other thing is assu-
med then was in the proposition. For whe-
n it is said in the proposition, *Faith onely sa-*
ueth: that is not vnderstood generally,
but specially: to wit, by way of apprehen-
sion. But if the assumption bee vnder-
stood specially, as in the proposition,
namely, that faith onely saueth not by
laying hold on Christs satisfaction; it is
manifestly false.

CHAP. IIIL.

The prooffe of the third part, recited, and refuted.

*I Booke of
Iustificatio
Chap. 6.*

Hitherto of the second part of the Papists sentence, wherein they contend, that faith onely iustifieth not. Now followeth the third part, wherein they dispute, that Iustification standeth not onely in forgiuenesse of sins. Which *Bellarmino* purposeth to proue thus. Iustification consisteth also (saith he) in inward reuuing. Therefore not in forgiuenesse of sinnes onely. Wee denie the antecedent. But to proue that, *Bellarmino* bringeth some places of scripture: which wee will consider in order.

The first place is *Rom. 4. Who was deliuered for our sinnes, and rose againe for our iustification.* That is, as *Bellarmino* interpreteth: that we may walke in newnesse of life.

I answer. This exposition of *Bellarmines* is false, cōfounding those things which the Apostle distinguisheth. For *Paul* beginneth in that Epistle to dispute of reuuing of nature, or of sanctification, at the sixth chapter.

chapter, hauing finished the disputation of iustification in the fift chapter. And the sense of the place alleaged is: That Christ was deliuered vnto death for our sinnes, that is, to purge our sinnes by satisfaction, and was raised vp for our iustification: that is to say, that he might make knownen our iustification: to wit, that he hath obtained it by his death for vs. For if he had not risen from the dead, we should yet be in our sinnes: *I. Cor. 15.* Wherefore seeing he is risen againe, we know that we are no more in our sinnes, but that forgiveness of sinnes, or our iustification is gotten for vs by Christs death.

The second place is, *Rom. 5.* *As sinne The 2.*
reigned vnto death, so also grace reigneth by place.
iustice vnto eternall life. Fro hence *Bellar-*
mine reasoneth thus. He opposeth iustice
to sin: and by iustice vnderstandeth re-
newing, from which works proceed of life, for
that the opposition requireth. For sinne is
said to haue reigned vnto death, because
it wrought deadly workes: contrariwise,
therefore the grace of God is said to reign
by iustice vnto life, because by iustice in-
fused, it worketh the works of life. And if
inward renewing, which is the beginning
of good works, be rightly called iustice,

out of doubt Iustification must be constituted in that renewing, and not in forgiveness of sinnes onely.

I answered. Againe *Bellarmino* bringeth a false exposition. For the Apostle entreateth nothing in that Chapter, of renewing of nature : but afterward in the Chapter following. And the meaning of the place alleaged, by comparing it vnto the former, with which it agreeth, may be perceiued to be this. As *Adams* sinne reigned in his posterite vnto death, because being imputed vnto thē, it brought death: that so the grace of God whereby he imputeth iustice to them that beleue, for *Christs* satisfaction, reigneth in them vnto life eternall : because iustice being imputed to them, bringeth life eternall.

The third place is, *Rom. 6. Neither exhibit your members as weapons of iniquitie to sinne: but exhibit your selues to God, as living from the dead, and your members weapons of iustice to God.*

I answered. This place speaketh not of *Iustification*; the dispute whereof the Apostle ended in the 5. Chapter : but treateth of sanctification. Wherefore it maketh nothing to the matter.

The 4. place is, *Rom. 8. The spirit li-*
ueth

ueth for Iustification: or (as it is in the Greek) "the spirit of life for iustice : Bellarmine ad- "deth : Iustification or iustice, which ma- "keth to liue, and by this to worke, cannot "be forgiuenesse of sinnes onely: but some "inward and inherent thing.

I answered. Againe he bringeth a false exposition: for neither speaketh he here of Iustification, but of sanctification: as is manifest by the things before and after. And the meaning of the place is: that the spirit of God, dwelling in them that beleeue and are iustified by faith, quickneth them, as concerning study of iustice or good workes: so that now they cease to giue themselves to sinne, and contrariwise doo studie for iustice and good workes.

The 5. place is Gal. 3. *If there had bene "a law giuen, that could haue giuen life: sure- "ly iustice had bene by the law. Here the A- "postle sheweth openly (saith Bellarmine) "that Iustice whereupon Iustification is cal- "led, is something that giueth life to the "soule: and constituteth it in motion and "action.*

Bur I see not by what syllogisme Bellarmine gathereth this cōsequence from the Apostles words. The meaning of the

Apostle is: If the law could giue life to man, vnto whom it was giuen that is, could giue him strength perfectly to fulfill or keep it: then should mans iustice arise of the law: that is, man should be iust, and counted of God for iust for the law by him obserued. But by what force wil you conclude frō hence, that iustification consisteth in that iustice which constituteth the soule in action, that is, in inherent iustice? Yea the contrary may rather be frō hence concluded: namely, that iustification consisteth not in that iustice: for that iustice, which is required vnto iustification, namely, perfect obseruation of the law, falleth not vnto man in this life.

6. Place. „ The sixt place is, *Ephes. 4. Be renued*
 „ *in the spirit of your minde, and put on the*
 „ *new man, which according to God is crea-*
 „ *ted in iustice and holinesse of truth.* Where
 „ the Apostle calleth renuing, iustice and
 „ holinesse.

I answer. This place also maketh nothing to the matter: seeing it speaketh not of iustification, but of sanctification: neither of the iustice of faith, but of the iustice of workes: which although it be not perfect, and euery way absolute

lute in the regenerate, so as to answer in euery part to the law of God: yet is it true and sincere, and not feigned.

To these arguments *Bellarmino* addeth *Three* three reasons, which he calleth naturall: *reasons*. which also we will consider.

The first reason is. Iustification without doubt is a certaine motion from sinne „ vnto iustice: and hath it name from the „ thing whereunto it leadeth, as all other „ the like motiōs; inlightning, warning, &c. „ True iustification therefore cannot be „ vnderstood, except some iustice be gotte „ besides forgiuenesse of sinnes: euen as it „ can neither be true inlightning, nor true „ warning: if when darknesse is driuen a- „ way, or cold expelled, there follow no „ light, and no heate in the subiect the „ body. „

I.

I answer, Iustification, it is in deed a kind of motion from sinne to iustice, but not such as *Bellarmino* feigneth: to wit, such as inlightning and warning be. For it is not the motion of expelling sinne and infusing iustice: for this motion in scripture is not called Iustification, but *Regeneratiō, Renouation, Sanctification*. But it is the motion of forgiuing or remitting sinne, and imputing iustice. Now forgiue-

nesse of sinne, and imputing of iustice, differ onely in name, indeed they are the same: as appeareth by the Apostles words *Rom. 4. 6. 7.* as we haue declared elsewhere.

And what other thing is it to driue out darknesse, but to bring in light? also what els, to expell cold, but to put in warmth?

Vnaptly therefore doth *Bellarmino* feigne, that darkenesse may be driuen away, and cold expelled, although there follow no light nor heate in the subiect body.

2. The second reason. Iustification (saith *Bellarmino*) is not therefore onely giuen vs of God, that we may escape the paines of hell, but also that we may get the rewards of heauenly life. But surely, onely forgiuenesse of sinnes deliuereth from paine, doth not giue glorie. Which thing we see daily in ciuil iudgements. For they that are quitted by the iudge, are deliuered from death, but they get not new rewards [for this alone, that they are iudged not to haue bene, or not to be guiltie.

I deny the assumption. For remission of sinnes doth not onely deliuer from paine, to wit, eternall death; but also bringeth glorie or eternall life. The reason of which thing is this, that remission of sinnes,

sinnes, wherein mans iustification consisteth, is remission of all sinnes: and therefore not onely of sinnes of committing, but also of sinnes of omitting: whereby it commeth, that he to whome God forgiveth sinnes, is so accounted of, as if he had not only committed nothing which God hath forbidden in his law: but also, omitted nothing of that which he hath commanded: and therefore, as if he had perfectly fulfilled the law of God. Now where the perfect fulfilling of the law is, there also is life; according to that, *The man that doeth these things shall live in them.* Moreouer, the example of ciuil iudgement which *Bellarmino* bringeth, proueth not his assumption: because that absolution is vnlike to the absolution of God. For this is vniuersall, to wit from all sinnes against the law of God: but that is particular or special; to wit, frō some certaine crime or crimes, against the politick lawes. Notwithstanding, the ciuil Iudge giueth vnto him whome he hath quitted from certaine crimes, those rewards which hee hath promised to the innocent, namely, preservation in life and defence; although hee giue him no new and singular rewards which hee hath promi-

promised onely to certaine vertuous exploits. And so God giueth eternall life as a reward to those, vnto whome he hath promised it, to wit, vnto those that keepe his law: such as he accounteth all those, whose sinnes he hath forgiuen.

„ The third reason. *Iustification of enemies*
 „ *maketh friends, children, beloued, citizens*
 „ *with Saints, of the household of God, heyres of*
 „ *his kingdome.*

„ Onely forgiuenesse of sinnes, maketh not
 „ men such:

„ Therefore onely forgiuenesse of sinnes is
 „ not iustification.

„ The assumption he would proue thus:
 „ For one is not worthy of loue for this
 „ only that his detts are forgiuen him when
 „ hee cannot pay them. Neither is hee
 „ straight-way made a sonne, a citizen, or of
 „ the household, or an heyre: who by the
 „ iudges clemencie vndergoeth not the
 „ punishment, whereto he was iustly ad-
 „ iudged.

I deny the assumption. And I proue the contrary by the Apostles words, Eph. I. 5. 6. 7. *He hath predestinate vs to be adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will: To the praise of the glory of his grace, wherewith he*
 bath

hath made vs accepted in that Beloued; by whome wee haue redemption through his bloud, the forgiuenesse of sinnes. If thou askest how God hath adopted vs for sonnes, and so for heyres of his kingdome? also, how he hath made vs accepted, that is, friends and beloued? the Apostle answereth: By Iesus Christ: also, In that (his) beloued: and declaring this same thing, he saith, that in him or by him we haue redemption through his bloud, the forgiuenes of sinnes. Therefore the Apostle sheweth no other thing by which we are made the friends of God, then the forgiuenesse of sinnes: neither any other thing for which, then the redemption made by the bloud of Christ.

The prooffe which *Bellarmino* bringeth of the assumption, hath no force, for the manner of dealing with God and with men is vnlike. Men are not so affected, that they will straightway vouchsafe to heape benefits on him, to whom they haue forgiuen offences: but God, to whomsoever he forgiueth offences for Christ, them he persecuteth with eternal fauour for his sake: and thereupon heapeh his benefits on them, though unworthy.

CHAP. V.

The prooffe of the fourth part, recited and refuted.

NOW remayneth the fourth and last part of the Papists sentence, That iustification consisteth not in imputation of Christes iustice.

I. Prooffe.

This first he would proue by this, that it is neuer read in the scripture, that
 ” Christes iustice is imputed to vs: or, that
 ” we are iust, by Christes iustice imputed
 ” to vs.

” Before I answer this argument, I will first shew in what sense these things be spoken of the professors of the Gospell, whome *Bellarmino* oppugneth. Therefore when they say, That Christes iustice is imputed to vs, they vnderstand, the iustice gotten by Christes death. Therefore this they meane: That iustice is imputed to vs of God, or, we are counted of God iust, for the death of Christ, whereby hee hath satisfied his iudgement for our sinnes. Which is all one as if they should say, that Christes satisfaction is of God imputed vnto vs for iustice.

iustice. This appeareth by *Caluins* words in his third booke of Instit. chap. II. 5.3. 2. Booke of Which place *Bellarmino* himselfe citeth: *Iustific.* namely, *To iustifie, is nothing else, but to* *chapt. I.* *acquite from guiltinesse, as being of appro- ued innocency, him that is guiltie or so accu- sed. When as therefore God iustificieth vs by Christes intercession, he doth not acquite vs, by approuing of our owne innocencie, but by imputation of iustice: that we are coun- ted iust in Christ, which are not so in our selues. Behold he saith, God iustificieth vs by Christes intercession, that is, for Christes intercession: vnder which name is com- prehended satisfaction. Also, He acquit- teth vs by imputation of iustice, or, in as much as hee imputeth iustice vnto vs: namely for that intercession and satis- faction of Christ. Whereby wee per- ceiue, that *Caluine* maketh the formall cause of iustification, to be imputation of iustice, which otherwhere he calleth for- giuenesse of sinnes.*

Now the meaning of the words being declared, I answer to *Bellarmines* argu- ment: and say, that it is not necessarie that those very wordes, *Christes iustice is imputed to vs*, be read in the scripture: but that it is ynough, if those things be

be read, from which this sentence may by good consequence be drawen. And such we read : namely where it is said, that *faith is imputed to man for iustice*, and, that *iustice is imputed to man*, Rom. 4. 5. 6. Now seeing these phrases be diuerse, and therefore cannot be both of them proper : we must consider which is proper, and which figuratiue. To speake properly, a thing is said to be imputed to one, which himselfe hath not done, or which is not in himselfe : and contrariwise, that is said not to be imputed, which one hath done, or which is in him. Therefore when iustice is said to be imputed to sinfull man, it is a proper speech : as also when it is said, that sinne is not imputed to a sinner. It is therefore improperly said, that *To him that beleeueth, faith is imputed for iustice*; and therefore this is to be vnfolden by a proper speech : to wit, that *To him that beleeueth, iustice is imputed* : or, he that beleeueth is counted for iust, by faith : as elsewhere the Apostle saith, *The beleuer is iustified by faith*. Which that it may more fully be vnderstood, it is needfull that the nature of faith be declared by his obiekt whereon it leaneth, or which it apprehendeth for iustice. For that is the thing

thing for which the belecuer is iustified, or iustice is imputed to him: or finally which is imputed to him for iustice by faith. And that object of faith is Christes satisfaction: as appeareth by the Apostles words, *Rom. 3. 25. Whom God hath set forth a reconciliation by faith in his blood.* Therefore to speake properly, iustice is imputed to vs for Christes satisfaction by faith: because we apprehend that by faith: or Christes satisfaction is imputed to vs for iustice by faith: that is, in as much as it is apprehended by faith.

Secondly, he would proue the same 2. *Proofe.* thing by this, that no necessitie can be alleadged of that sort of imputation.

But, say I, there is manifest necessitie: namely our sinnes which cannot be vndone: but least we be damned for them, it is necessary that they be not imputed to vs, but couered: which is no other thing, then to haue iustice imputed to vs: as appeareth by the Apostles wordes, *Rom. 4. 6. 7. David saith, that Blessed is that man to whom God imputeth iustice. Blessed are they whose iniquities are forgiven, and whose sinnes are couered: blessed is the man to whom the Lord shall not impute sinne.*

But Bellarmine laboureth to confirme his argument, thus.

“ If this imputation were necessarie : it
 “ should therefore cheefly be necessary, for that
 “ man after forgiuenesse of sinne is yet verily
 “ a sinner, to wit, his sinne being couered, not
 “ taken away.

“ But this cause of necessitie hath no place.
 “ Because by forgiuenesse of sinnes, sinne is ut-
 “ terly taken away, that it is not : (for prooffe
 “ whereof, he heapeth together many testimo-
 “ nies of scripture.)

Therefore this imputation is not necessary.

I answered. First, the proposition is false :
 for although imputation of iustice be ne-
 cessary for man, yet is it not therefore
 necessary, for that man after forgiuenesse
 of sinne is yet verily a sinner : as though
 imputation of iustice were done after
 forgiuenesse of sinnes. For remission of
 sinnes, and imputation of iustice, are one
 and the same thing : as appeareth by the
 Apostles words, *Rom. 4. 5. 6.* where these
 two are taken as equiualent, for *Iustice to*
be imputed to man; and iniquities to be for-
giuen a man. Yet is it true, that imputati-
 on of iustice is necessary for a man, be-
 cause he is a sinner. Then, *Bellarmin*
 confirmeth his assumption by a false sen-
 tence: to wit, that by forgiuenesse of sins,
 sinne is viterly taken away, that it is not.
 For sinne is taken away by forgiuenesse;

not so as that it is not, but that it is not imputed, but covered: as *David* expressly teacheth in that place which the Apostle citeth, *Rom. 4. 7. 8.* in these words, *Blessed are they whose iniquities are forgiven, and whose sinnes are covered: blessed is the man to whom the Lord shal not impute sin.* Behold, if thou askest what it is to haue iniquities or sins forgiven: *David* answereth: It is to haue sins covered, that they come not into the sight of God, as iudge. Also, it is to haue sinne not imputed of the Lord: to wit, that man be punished for his sinne, as he hath deserued. Wherefore we may not thinke, that in those places of scripture (those I meane that speake of iustificatiō) which *Bellarmino* hath heaped together, a diuerse thing is taught: seeing it is certaine, that the holy Ghost contradicteth not himselfe. Further, vnto that argument, from the opposition of *Adam* vnto * *Before in* Christ, *Rom. 5.* which *Bellarmino* thinketh, the second will admit no answer at all: we haue an- chapter of swered * before. *Bellarmino*'s third argu- this booke; ment is this. in the solu-
 - If faith, hope and loue, can be perfect in this tion of the
 life: the imputation of Christes iustice is not first Argu-
 necessary. ment.
 - But the antecedent is true: Therefore also 3. Proofs.
 the consequent.

I answere. The proposition is false. For first, that imputation of iustice be not necessary for man; it is not ynough, that faith, hope and loue, *can be* perfect in this life, but it behoueth that *they be* perfect. Then, though it be graunted that perfect faith, hope and loue, befall some (as the Martyrs) in this life, yet neuerthelesse is imputation of iustice necessary for them, for sinnes committed before the perfection of those vertues. For we cannot satisfie God for them, by the duties of vertues that folow; seeing they are owing vnto God. Therefore for old debts another satisfaction is needfull. And God cannot be satisfied for sinnes, but by suffering the punishment of them. And this hath Christ suffered for them that belecue, & so hath satisfied for their sinnes: which satisfaction is imputed to them for iustice: and this imputation is needfull for them: seeing they cannot but by it be counted for iust, and worthy of eternall life: yea, iustifying faith, whether perfect or vnperfect, doth in any wise require imputation of iustice: seeing it iustificieth no otherwise, then in as much as it apprehendeth Christs satisfaction, which by the grace of God is imputed for iustice to him that belecueth.

In exposition of the fourth argument, "*Bellarmino* alloweth of the Gospellers "*sentence, at least in part: in that he saith, "*it is right if it be so vnderstood: that "*Christs iustice is imputed to vs, that is, "*Christes merits, because they are giuen "*vnto vs: and we can offer them to God "*the Father for our sinnes: because Christ "*hath taken vpon him the burden of sa- "*tisfying for vs, and reconciling vs to God "*the Father. Yet he denyeth, that Chri- "*stes iustice is so imputed vnto vs, that we "*are called, and be formally iust by it, and "*that he would proue thus. "

*When there be two contrary formes in "*any, the one inherent, the other outward: "*without doubt the absolute denomination is "*taken from the inherent forme, rather then "*from the outward. For if one should put "*a white garment vpon a black-moore, he "*could not rightly say, This black-moore "*is white: but contrarywise it might right- "*ly be said, this Moore is black; because "*the proper and inherent blacknesse per- "*taineth more vnto him, then that out- "*ward whitenesse fetched from another "*thing. "*

*But in man by the doctrine of imputa- "*tion of iustice there are made two contrary "*formes, the one inherent, namely Iniustice: "*

the other outward, namely, imputed iustice. Wherewith man by apprehension is cloathed as with a garment.

Therefore man to whom iustice is imputed, is rather to be named vniust of the inherent forme, then iust of the outward.

I answer vnto the proposition. Althogh that denomination be vsuall with men: yet God in this affaire foloweth a diuerse reason in his word: saying both; to wit, that faith is imputed vnto vs for iustice, or that iustice is imputed to vs, to wit by faith, *Rom. 4. 5. 6.* and that we are iustified by faith, *Rom. 5. 1.* And surely, when as we are so far forth iust before God, as iustice is imputed to vs, as *Paul* in the place alleaged, *Rom. 4.* doth teach: it is rightly said, that we by imputed iustice, be and are named formally iust.

Now to the assumption. In man to whom iustice is imputed, it is graunted there is vniustice inherent: but it is vnderstood, vniustice cleauing vnto him by sinnes already committed, and not a purpose of doing vniustly. For to whom faith is giuen, that by it iustice is imputed to him, and committed sinnes are forgiven to him withall, is giuen a purpose to liue iustly, and to auoyd sinnes.

The 5. Argument. If Christs iustice were " 5. Proof.
truly imputed vnto vs, that by it we were "
counted and thought iust, euen as if it "
were our owne inward and formall iu- "
stice: surely we ought to be counted and "
thought no lesse iust then Christ him- "
selfe. Then ought wee to be called and "
counted redeemers and sauours of the "
world, and to receiue other such names "
and attributes of the like sort: which is "
most absurd. "

I answer. I denie the consequence.
For by Christs iustice which is imputed
to vs, is vnderstood the obedience of
death, wherby he satisfied for our sinnes,
and so brought vs euerlasting iustice (as
Daniel speaketh.) This obedience I say,
is imputed to vs for iustice: so that we are
esteemed of God, as if our selues had per-
formed it. Neither dooth it follow from
hence, that wee should be called and
counted redeemers and sauours of the
world: both for that Christs suffering
is so imputed to euery beleeuer, as if
hee had suffered for himselfe, and
not for others: as also because that any
may be called the redeemer and sauour
of the world, it is not inough that he be rea-
dy to suffer for the world, but it is neces-

sary that he be meeete to satisfie God by his suffering for the world: and vnto this is required, that he be not onely man, but a holy man, and besides that, God.

6. Prooffe. The sixt Argument. Christ hath restored vs that which we lost in *Adam*.
 But in *Adam* we lost not imputed iustice: neither to be in Gods image and likeness by imputation: but true inherent iustice, by which we were truly like to God. Therefore we receiue by Christ true iustice and likeness of God, and not onely an outward imputation. Thus saith *Bellarmino*. Which things that they may the more easily be iudged of, we will resolue them. And they be two syllogismes. The first is this.

That which we lost in *Adam*, is restored vs by Christ:

In *Adam* we lost not imputed iustice,

Therefore, imputed iustice is not restored vs by Christ.

The second syllogisme is this.

That which we lost in *Adam*, is restored vs by Christ.

Inherent iustice we lost in *Adam*.

Therefore, inherent iustice is restored vs by Christ.

I answered to the last first. I grant all the latter syllogisme: but the conclusion of it, is far from the question proponed. For although Christ hath restored vs inherent iustice, in regenerating and reuuing vs to the Image of God by the holy Ghost; in this life as beginning; in the next, perfectly: yet that letteth not, why he should not impute iustice to vs, wherby we may stand in the iudgement of God. As touching the first syllogisme, it first of al is faultie in the forme, because it hath a negatiue minor in the first figure. Then, the conclusion is from the question proponed. For it is not asked, whether that iustice be restored vs which was imputed to vs in *Adam* before he fel: but it is demanded, whether iustice be imputed to vs, that is, whether wee be esteemed of God for iust, because of Christs satisfaction. Thirdly, the minor *terminus* in the assumption is doubtfull. For imputed iustice there may bee vnderstoode either of the iustice which may bee saide to bee imputed to vs in *Adam* before his fall: or of the iustice which wee say now is imputed to vs for Christs satisfaction. In the first sence, the assumption is true: but then there be foure *termini*, for that *minor terminus* in the conclusion is manifestly vnderstood

of the iustice which is said to be imputed to vs in *Adam* before his fall : as is plaine by the word *Restore*. And in the latter sense the assumption is false : for wee lost surely in *Adam* that iustice which now is imputed vnto vs for Christs satisfaction. For by the disobedience of *Adam* we were made vniust; and again, by Christs obedience we are made iust, *Rom. 5. 19.* & that by imputation of iustice, *Rom. 4. 6.*

7. *Proof.* The 7. Argument. If by Christs iustice
 „ imputed to vs , wee may truly be called
 „ iust, & sons of God: then might Christ al-
 „ so by our iniustice imputed to him, be tru-
 „ ly called a sinner, & (that which the soule
 „ trembleth to think) the sonne of the diuel.
 „ For the aduersaries graunt that sin was so
 „ imputed to Christ, as iustice is imputed to
 „ vs. But the consequence is not true ; but
 „ blasphemous, sacriligious, and repugnant
 „ to all the scripture; wherein Christ is eue-
 „ ry where preached to be holy , innocent,
 „ immortall , vnpolluted , and most iust.
 „ Therefore neither is the antecedent true.

I answer. There be foure *termini*, for the doubtfulnes of the word *truly*: which in the proposition is vnderstood of the truth of imputation, but in the assumption of the truth of inherence. For after the manner of inherence, Christ was not tru-

ly a sinner, but truly holy, innocent, &c. Yet after the manner of imputation he was truly a sinner: for our sins were truly imputed vnto him of God, when as for them he was truly made a curse or execration, *Gal. 3, 13*, that is, accursed: as is there declared, when it is added: For it is written, *Cursed is euery one that hangeth on tree*. Now none is accursed vnto God, but for sin; that is, in as much as either he is a sinner, or so reputed. And so also may be expounded, and it seemeth should bee expounded that place, *2. Cor. 5*. *Him which knew no sin, he made sin for vs: that we might be made the iustice of God in him*. For although it be a sound exposition, that God made Christ a sacrifice for sin: yet the opposition seemeth to require that it be expounded, *he made him a sinner*: namely by imputing our sins vnto him: for so are we made iustice in him, whiles we are made iust by imputation of his suffering.

But *Bellarmino* vrgeth this argument: & from that comparison of the imputation of Christs iustice, and the imputation of our vniustice, he proceedeth to reason thus.

If we were truly vncleane and wicked, euen after iustification: although Christs iustice were imputed vnto vs, yet were we not to be called iust, but vnrigheteous.

But

” *But the scripture calleth vs iust and holy.*
 ” *Gods sonnes and heires after the lauer of rege-*
 ” *neration and renouation.*

” *We are not therefore iustified by imputation*
 ” *of iustice, but by iustice inherent and abiding in*
 ” *vs.*

The proposition he confirmeth by the comparison before spoken of.

I answer. First, there be 4. *termini*: for it is one thing to be called iust after Iustification, as it is set downe in the proposition: and an other thing, *to be called iust after the lauer of regeneration and renouation*, as is set downe in the assumption. Then the conclusion followeth not of the premisses, no not though the same argument be repeated in the assumption, which is contained in the proposition, as namely, if it be said, *But the scripture calleth vs iust after Iustification.* But this conclusion followeth of those premisses: *Therefore after Iustification we are not truly vncleane and wicked*: Which no professor of the Gospell denieth. For after the iustification of faith, we are truly cleane and godly by imputation; yea and morcouer also, by inherence of godlinesse, but begun onely: for iustifying faith, doth necessarily bring with it study of godlinesse.

8. *Prooffe.*

The 8. Argument. Christ in the song
 ” of Songs, is compared to a Bridegroom:
 and

and the Church or iustified soule, is compa-
 red to a Bride. And that Bride is said to bee
 faire, with the bewtie inherent to her selfe,
 not with the bewtie of the Bridegroom
 imputed to her. For therefore vnto the Bride
 is giuen the bewtie proper to women; and
 vnto the Bridegroom, the bewtie proper
 to men: that we may vnderstand, that the
 bewtie of Christ is one, the bewtie of the
 Church or iustified soule is an other. More-
 ouer it would be most absurd, if an heauen-
 ly Bridegroom, and one that is most faire
 indeed, should haue a filthy Bride, and on-
 ly decked outwardly with some precious
 garment of a man.

I answer. Christes Bride, the Church, in
 the Song of Songs, confesseth that shee is
 black, & withall affirmeth that she is come-
 ly, Chap. 1. 5. By that confession shee ac-
 knowledgeth her filthinesse or natie defor-
 mitie, that is, sin: but by that affirmatiō, she
 setteth forth the bewtie receiued from the
 Bridegroom. And that bewtie is double:
 the one of iustice imputed, the other of iu-
 stice infused: but this is imperfect in this life.
 Wherefore *Bellarmino* doth falsly lay it to
 the Gospellers charge, as if they thought,
 that Christs Bride euen iustified, should yet
 be filthy: or faire onely by imputation of
 iustice. Moreover, although Christs Bride
 be

be faire, even by iustice inherent to her: yet hence it followeth not, that she is not iustified by iustice imputed.

9. *Proof.* The 9. Argument. If by Iustification the heart be prepared vnto the sight of God: then is true cleannesse conferred by it, and not imputatiue. But the antecedent is true: therefore also the consequent. The consequence of the proposition is proued by a simile. For as the eye being indeed vncleane, though it be counted most cleane and pure, cannot see the sunne: so neither can an vncleane heart, though it be counted cleane, euer see God.

I answered. *Bellarmino* doth sophistically oppose, true & imputed cleannes: as though the cleannesse which is imputed vnto vs by faith, were not true cleannesse. Also by the rest of his disputation it appeareth, that hee by true cleannesse, vnderstandeth inherent cleannesse. But the consequence of his proposition is false. For although it be needfull to haue an eye truly and habitually cleane for to see withall: and by Iustification the heart is after a sort prepared to see God: yet is not inherent cleannesse conferred by it, but by regeneratio. Euen as by taking away the purified matter, a wound is prepared vnto the scarre: yet is there no force conferred by it for the wound to close together, but by

by the plaister which is laid vpon the wound being purged of the putrified matter. For God first by Iustification remoueth from man the filth and vncleannesse of sin: then by regeneration endueth him with faith & studie of godlinesse: that by faith hee may be made more sure of his Iustification, and may begin to see God: & by studie of godlinesse cleaue vnto him, vntil he come to see him fully in the other life.

The 10. Argument. Christ suffered, that 10. *Proof.*
 he might sanctifie his people by his blood: "
Heb. 13. that he might sanctifie his Church, "
Eph. 5. that he might cleanse for himselfe a "
 people acceptable. *Ti.* 2. And the Lord "
 himselfe saith, *Iob.* 17. I sanctifie my selfe for "
 them, that they also may be sanctified in the "
 truth. But if Christ haue sanctified his peo- "
 ple not truly, but onely by imputation, hee "
 hath suffered and died in vaine, & he could "
 not performe that he desired. For to be wil- "
 ling to sanctifie, & to sanctifie in the truth, "
 doth not signifie onely to be willing to de- "
 liuer from the punishment of sinne, or to "
 be willing that we should be counted for "
 Saints, though indeed we be not so: but to "
 be willing to effect that, wherby we may be "
 truly Saints, cleane and immaculate. Thus "
farre Bellarmine. "

The Syllogisme is to be formed thus. "

If

If Christ haue not sanctified his people truly, but onely imputatiuely: he suffered in vaine.

But he suffered not in vaine. Therefore

He hath sanctified his people truly and not onely imputatiuely.

I answer. Againe, truly and imputatiuely are sophistically opposed. Then, the conclusion is from the question. For the Gospellers confesse, that Christ hath sanctified his people, not onely imputatiuely, but also habitually: or, not onely by imputation of holinesse, but also by reall beginning of holinesse: for by his suffering, he obtained both benefites of God. But yet it followeth not from hence, that the iustification wherewith man is iustified before God, consisteth not in imputation of Iustice.

The conclusion.

These things the Lord hath giuen me at this time to dispute against *Bellarmines* sophismes of Iustification. Hee graunt that they may be a helpe vnto many to rid themselues out of those sophismes.

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